

T H E
D O C T R I N E
O F T H E
B I B L E ;

O R,

RULES of DISCIPLINE ;

Briefly gathered through the whole Course of the
Scripture,

By Way of QUESTION and ANSWER.

A NEW EDITION corrected.

*The knowledge of holy things is understanding: By it
Kings reign and Princes decree justice.*

PROV. viii,

LONDON : Printed in the Year 1649.

BRISTOL : Reprinted for the Editor, by WILLIAM PINE ;
and sold by J. F. and C. RIVINGTON, St. Paul's Church-Yard,
London ; J. FLETCHER, Oxford ; J. MERRILL, Cambridge ;
S. HAZARD, Bath ; E. BOND, Stroud ; A. BROWNE, W.
BULGIN, and T. MILLS, Bristol.

M.DCC.LXXXIII.

D O C T R I N E

1608/5798.

R I B

ROLES of DISCIPLINE

By Way of Instruction and Answer

Indulgentia, conditio

The ... of ...

...

...

...

...

...



Jo
M

AND
THI
REPR

Bristol,

To
THE RIGHT REVEREND
JOHN, LORD BISHOP OF PETERBOROUGH,
MASTER OF TRINITY COLLEGE IN THE
UNIVERSITY OF CAMBRIDGE,
AND TO THE FELLOWS OF THAT SOCIETY,
THIS EPITOME OF THE HOLY SCRIPTURES,
REPRINTED FROM THE EDITION BELONGING
TO THEIR LIBRARY,
IS WITH ALL RESPECT INSCRIBED
BY HIS LORDSHIP'S AND THEIR
MOST OBLIGED
AND OBEDIENT HUMBLE SERVANT,
THE EDITOR.

Bristol, Sept. 29, 1783.

THE RIGHT HONOURABLE
OUR LORD BISHOP OF ELY
Member of the College in the
University of Cambridge
and to the Fellows of that Society
the Editors of the Holy Scriptures
Presented from the Edition belonging

TO THEIR LIBRARY
IN WHICH ALL RESPECT IS
BY HIS LORDSHIP'S AND THEIR
MOST OBLIGED

AND OBLIGED HUMBLE SERVANTS
THE EDITORS

Printed by J. Sturges, 1788

T
dra
far
is
bee
bec
he
acq
infl
use
of
of
Bib
to
esto

ADVERTISEMENT.

THE Summary of Scripture with which the Reader is here presented, was drawn up early in the last Century, and so far as the Editor has been able to discover, is an anonymous performance. Having been many years out of print, and now become very scarce, a new Edition of it, he flatters himself, will prove a valuable acquisition to young persons, for whose instruction it is chiefly designed, and no less useful to adult Christians who are desirous of attaining, what is the indispensable duty of all, a practical knowledge of their Bible. Should it be found in any degree to answer these important ends, he will esteem his labour sufficiently recompensed.

I N D E X.

BOOKS of the OLD TESTAMENT.

	Page		Page
I NTRODUCTION	1	Song of Solomon	144
Genesis	3	Isaiah	151
Exodus	22	Jeremiah	164
Leviticus	36	Lamentations of	
Numbers	40	Jeremiah	175
Deuteronomy	48	Ezekiel	177
Joshua	52	Daniel	188
Judges	58	Hosea	200
Ruth	64	Joel	204
I. Samuel	65	Amos	206
II. Samuel	74	Obadiah	208
Kings and Chronicles	81	Jonah	209
Ezra	89	Micah	213
Nehemiah	90	Nahum	214
Esther	92	Habbakuk	215
Job	94	Zephaniah	215
Psalms	97	Haggai	216
Proverbs	105	Zechariah	218
Ecclesiastes	136	Malachi	220

BOOKS of the NEW TESTAMENT.

INTRODUCTION	222	II. Theſſalonians	311
Matthew	223	I. Timothy	311
Mark	235	II. Timothy	315
Luke	245	Titus	316
John	255	Philemon	317
Acts	266	Hebrews	318
Romans	274	James	321
I. Corinthians	285	I. Peter	324
II. Corinthians	289	II. Peter	327
Galatians	291	I. John	328
Ephesians	292	II. III. John	331
Philippians	299	Jude	332
Colossians	304	Revelation	333
I. Theſſalonians	307		

INDEX

BOOKS OF THE OLD TESTAMENT.

Page		Page
280	Introduction	1
144	I. Genesis	1
144	II. Exodus	8
144	III. Leviticus	24
104	IV. Numbers	30
104	V. Deuteronomy	30
104	VI. Joshua	30
104	VII. Judges	30
104	VIII. Ruth	30
104	IX. I. Samuel	30
104	X. II. Samuel	30
104	XI. Kings	30
104	XII. Chronicles	30
104	XIII. Ezra	30
104	XIV. Nehemiah	30
104	XV. Esther	30
104	XVI. Job	30
104	XVII. Psalms	30
104	XVIII. Proverbs	30
104	XIX. Ecclesiastes	30
104	XX. Song of Solomon	30

BOOKS OF THE NEW TESTAMENT.

Page		Page
280	Introduction	1
144	I. Matthew	1
144	II. Mark	8
144	III. Luke	24
104	IV. John	30
104	V. Acts	30
104	VI. Romans	30
104	VII. I. Corinthians	30
104	VIII. II. Corinthians	30
104	IX. Galatians	30
104	X. Ephesians	30
104	XI. Philippians	30
104	XII. Colossians	30
104	XIII. I. Thessalonians	30
104	XIV. II. Thessalonians	30
104	XV. I. Timothy	30
104	XVI. II. Timothy	30
104	XVII. Titus	30
104	XVIII. Philemon	30
104	XIX. Hebrews	30
104	XX. James	30
104	XXI. I. Peter	30
104	XXII. II. Peter	30
104	XXIII. I. John	30
104	XXIV. II. John	30
104	XXV. III. John	30
104	XXVI. Jude	30
104	XXVII. Revelation	30



THE DOCTRINE OF
The Old and New TESTAMENT.

INTRODUCTION.

Question.

WHAT is doctrine?

A. Precepts for the conduct of our lives.

Q. What is the effect of doctrine?

A. Faith and obedience.

Q. How manifold is doctrine?

A. Twofold, either divine or moral.

Q. Divine, as how?

A. In our duty towards God.

Q. Moral, as how?

A. In our duty toward ourselves, and our brethren.

Q. How many sorts of men may we call brethren?

A. Four.

Q. Which be they?

A. Such as are of one parentage, one country, one religion, or of one mind by friendship.

Q. How is moral doctrine divided?

A. Into rules of duty toward our superiors, parents, kindred, offspring, family and inferiors.

A.

Q. How

Q. How may this duty be infringed?

A. By violating any of the six last commandments.

Q. How many ways doth God teach?

*A. Four manner of ways.**

Q. Which be they?

A. By his word, by his works, by his punishments, and by his blessings.

Q. Are these performed alway in his own person?

A. No; more often by his chosen ministers.

Q. Why doth God deal with us by men, and not by Angels, or speak himself to us?

A. That he may thus make experiment of our obedience; and in consideration of our frailty.

Q. How are they intitled?

A. By the names of Patriarchs, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Q. Which call you Patriarchs?

A. The first Fathers of the Church, as Adam, Enoch, Isaac, Jacob.

Q. Which call you Captains?

A. Such as had the leading of the Israelites from Egypt to the land of Canaan, and gave direction in the time of battle, as Moses and Joshua.

Q. Which call you Judges?

A. Such as executed God's judgments upon the enemies of the Church, and administered justice among

* The Reader is desired to excuse the Redundancy of this Phrase, which frequently occurs in the following pages. The correction is easy and obvious, and it has accordingly been abbreviated in some places to prevent the disgust which a constant and unvaried repetition might create, but generally retained, as being judged upon the whole emphatical. It is contracted in a few passages of the old Edition.

among his people, as Ehud, Shamgar, Sampson, Gideon, Jephtha, Samuel, &c.

Q. Which call you Kings?

A. The Anointed of God, and Sovereign rulers of the people, as Saul, David, &c.

Q. Which call you Prophets?

A. Such as by inspiration of the Holy Ghost did foretell of the ruin of sin, and the reward of virtue, and were interpreters between God and man.

Q. Which call you Evangelists?

A. The writers of the gospel of Jesus Christ,

Q. Why are they called Evangelists?

A. Because their works contain the glad tidings of salvation to all that believe.

Q. Which call you Apostles?

A. The twelve chosen Disciples of Christ.



G E N E S I S.

CHAPTER I. to XV.

Question.

WHAT is Creation?

A. The making a thing of nothing.

Q. Did God create all things of nothing?

A. He did.

Q. When?

A. In the beginning.

A 2

Q. What

Q. What are you to understand by this word Beginning?

A. Not from eternity, but first of all, before all things, in the beginning of time.

Q. Why did Moses write, In the beginning?

A. To confute those that maintained, The world had no beginning.

Q. What do we learn by the creation of the world?

A. As touching the Creator, three things.

Q. Which be they?

A. His omnipotency, in creating all things of nothing; his bounty in furnishing the world with all necessary ornaments; and his love in giving man dominion over all. chap. 1. 10.

Q. What do we learn as touching ourselves?

A. Three things.

Q. Which be they?

A. The observance of the Sabbath, ch. ii. 2. Humility of mind, in being made of the dust of the earth. chap. ii. 7.—And the reverence which we owe to marriage.

Q. Why ought we to reverence marriage?

A. Because it was instituted by God himself in Paradise. chap. ii. 23.

Q. How ought a man to love his wife?

A. As himself, being flesh of his flesh.

Q. Where was man placed after his creation?

A. In Paradise.

Q. Did he continue there?

A. No, he fell.

Q. How?

A. By the malice of the Devil, and his own wilfulness.

Q. What

Q. What was his sin?

A. Disobedience.

Q. How did God punish him?

A. He cursed him and his posterity, wherein he shewed his justice. ch. iii. 13.

Q. How did he comfort him?

A. By promising forgiveness to the seed of the woman, CHRIST JESUS. ch. iii. 14.

Q. What did that shew?

A. His mercy.

Q. How many ways did the curse of God extend upon Adam?

A. Four manner of ways.

Q. Which be they?

A. First, the earth was made barren for his sake: Secondly, his posterity as well as himself became bondmen to hell: Thirdly, all the days of his life he was to eat his bread in the sweat of his brow: And fourthly, he was thrust out of Paradise.

Q. How was Eve punished?

A. Two manner of ways.

Q. Which be they?

A. First, to bring forth her children in sorrow; and secondly, to live in subjection to her husband.

Q. How was the serpent punished?

A. Three manner of ways.

Q. Which be they?

A. First, he was made the most cursed of all creatures: secondly, he was to go upon his belly: and thirdly, to devour the dust of the earth.

Q. What was the second sin of the world?

A. Murther.

Q. Who committed it ?

A. Cain.

Q. Upon whom ?

A. Upon his brother Abel. ch. iv. 11, 12.

Q. What was the cause ?

A. Because Abel's sacrifice was accepted, and Cain's was not. ch. iv. 4, 5.

Q. Why did not God accept Cain's sacrifice ?

A. Because he did it more for custom than conscience.

Q. Who taught them to sacrifice ?

A. Their father Adam.

Q. How could he do that, and the Law not given ?

A. The Law of God is two-fold ; natural, imprinted in mens hearts ; and traditional, pronounced from God, and written in the Bible.

Q. Which of these two had Adam ?

A. The first.

Q. What was the punishment of Cain for killing his brother Abel ?

A. He was cursed of God, and condemned for a runnagate.

Q. Whom did God raise after the death of Abel, to build his Church upon ?

A. His brother Seth. ch. iv. 25.

Q. Did the example of Cain's punishment prevail with the succeeding ages to beware of sin ?

A. No, as the world grew in years, so it grew in iniquity.

Q. In what manner ?

A. It was wholly corrupt, and full of cruelty. ch. vi. 12.

Q. By whom did God reprove them ?

A. By

G E N E S I S.

A. By Noah.

Q. How?

A. In making it known he would drown the world, by his preparing the Ark.

Q. Were the people reformed?

A. No: they laughed at it, and remained secure till the waters came upon them.

Q. Were all destroyed?

A. All but Noah, his family, and some other, for the preservation of their kind.

Q. What moved God that he would not spare so much as the brute beasts?

A. His detestation of sin. ch. vi. 7.

Q. Who was the first figure of Christ?

A. Enoch.

Q. How was he a figure of Christ?

A. In being taken body and soul up into heaven as Christ was. ch. v. 24.

Q. Who was the first figure of the Church?

A. Abel.

Q. Who was the second?

A. Noah, preserved in the Ark.

Q. What did his preservation testify?

A. The love of God towards his Church.

Q. What did the tossing of the Ark by the waves signify?

A. The persecution that the Church should suffer.

Q. Wherein did the mercy of God appear?

A. In causing the waters to fall.

Q. Wherein did the zeal of Noah appear?

A. In giving thanks for his deliverance, as soon as he set foot upon dry ground. ch. viii. 20.

Q. How

Q. How did Noah afterward offend?

A. By drunkenness. ch. ix. 21.

Q. Who covered their father's shame?

A. Shem and Japhet.

Q. What received they for it?

A. Their father's blessing. ch. ix. 26.

Q. Who made a mock of his father's infirmity, and did not seek to cover it?

A. Ham.

Q. What was his reward?

A. His father's curse. ch. ix. 25.

Q. How did God plague his ambition?

A. By confusion.

Q. Where?

A. At the building of the tower of Babel, where all the people incurred the displeasure of Almighty God.

Q. By whom did they recover their displeasure?

A. By the faith of Abraham. ch. xii. 3.

Q. How?

A. In his seed all nations were blessed.

Q. In what degree of kindred were Abraham and Lot?

A. Lot was his brother Haran's son.

Q. Did they agree together like brothers?

A. Yes, till they grew rich.

Q. Who was the cause of their falling out?

A. Their herdsmen.

Q. After the quarrel was known, did their masters (as men of our age) seek to be revenged of one another?

A. No,

A. No, they gave gentle words, and sought means how to prevent the like inconvenience.

Q. *How was that?*

A. They departed, and dwelt asunder. ch. xiii. 7.

Q. *But with that separation did their love decay?*

A. No: it was still constant and brother-like.

Q. *How did that appear?*

A. In that (afterward) when Lot was taken prisoner in company of the Kings of Sodom and Gomorrah, Abraham with a band of men rescued him, and set him free. ch. xiv. 15.

Q. *Did Lot then dwell in Sodom?*

A. He did.

Q. *Why, that was a dangerous place, though pleasant!*

A. True: so are all places where wickedness abounds.

Q. *Yet Lot was a righteous man.*

A. He was, but he suffered as the wicked did, for being in company with them.

Q. *How was that?*

A. He was taken prisoner (as I said before) with the irreligious kings, going in aid with them against their enemies.

CHAPTER XV. to XX.

Question.

Q. *Who was Abraham's wife?*

A. Sarah.

Q. *Whose daughter was Sarah?*

A. The daughter of Haran, Abraham's brother.

Q. *Was*

Q. Was it lawful for Abraham to marry his brother's daughter?

A. It was, God permitting it for the repeopling of the world.

Q. How did she offend when she perceived herself barren?

A. By using unlawful means to raise seed to her husband. ch. xvi. 2.

Q. How was that?

A. By sending Hagar her maid to his bed.

Q. How did God plague her for it?

A. Her maid despised her, and triumphed over her in her own house. ch. xvi. 5.

Q. What other sin followed her first?

A. Wrath.

Q. How?

A. She obtained licence of her husband to be revenged upon Hagar.

Q. In what manner was she revenged?

A. She thrust Hagar and her child out of doors.

Q. Whither went Hagar?

A. Into the wilderness.

Q. Had she no friend to go unto?

A. None at all; she was a poor servant, and a stranger.

Q. To whom did she appeal?

A. To God.

Q. Did he relieve her?

A. Yes.

Q. What

Q. What learn we by that?

A. That God rejecteth no estate of persons in their miseries if they call upon him. ch. xvi. 10.

Q. How ought servants that have offended to behave themselves?

A. As Hagar; that was commanded by the Angel to return and submit herself.

Q. Was Sarah barren still?

A. No, God gave her a son in her old years.

Q. What was his name?

A. Isaac, and this was he in whom the covenant was made.

Q. What was the sign of the covenant?

A. Circumcision.

Q. What is signified by that?

A. The casting away of the lewd affections of our hearts, if we mean to be made partakers of God's mercy. ch. xvii. 10.

Q. Were none partakers of the covenant but such as might be circumcised?

A. Yes, women, because under the name of man both sexes are comprehended.

Q. What was Hagar's son's name?

A. Ishmael.

Q. Did not the covenant belong to him as well as to Isaac, he being of the seed of Abraham?

A. No.

Q. Were there two covenants then, that God blessed him so?

A. Yes, there were two covenants made.

Q. Which be they?

A. The one eternal, made to the children of the Spirit ;

Spirit; the other temporal, made to the children of the flesh.

Q. What was the eternal covenant?

A. That from Isaac should come the Messiah.

Q. What was the temporal covenant?

A. That from Ishmael should spring a mighty nation, even twelve princes. ch. xvii. 20.

Q. Where was Abraham now seated?

A. In Canaan.

Q. What temporal blessing did God bestow upon him?

A. He was exceeding rich.

Q. How did he employ his riches?

A. In hospitality and other good deeds.

Q. Wherein appeared his hospitality?

A. In using strangers and travellers kindly.

Q. What strangers?

A. The three Angels in the shape of men.

Q. How did he entertain them?

A. First, he ran out to meet them: then he intreated them to rest in his tent: and last of all, he feasted them.

Q. Do rich men in these days follow the example of Abraham, in using friendly hospitality towards travellers and poor men?

A. No: the greater part instead of running out to meet the poor when they see them coming, rather turn their backs upon them, and shun them: and for intreating them to stay, with churlish and crabbed words drive them from the door, and instead of feasting and refreshing them, let them depart weary and with empty stomachs.

Q. How

Q. How did the angel requite Abraham?

A. He told him joyful news concerning the birth of his son Isaac, and what the purpose of God was towards Sodom and Gomorrah.

Q. What was the purpose of God towards Sodom?

A. Utterly to destroy it for sin.

Q. Did Abraham pray for it?

A. Yes, with so much zeal that had there been found ten godly persons in it, the City had been saved. ch. xviii. 32.

Q. Why did Abraham pray for it?

A. First in regard of his brother Lot that dwelt there, and then in regard of humanity, for that it grieved him so many people should be destroyed.

Q. What did that signify?

A. That Abraham, as all God's people ought to be, was of a pitiful mind, even towards Infidels.

Q. What so incited God's vengeance against the prayer of Abraham?

A. The continual cry of Sin, ascending out of Sodom and Gomorrah into the ears of God: whereby we learn, that Sin is a continual cryer against us so long as we let it dwell amongst us. ch. xix. 13.

Q. Was all the City then destroyed?

A. All, but Lot, his wife, and two daughters.

Q. What was the commandment that God gave him at his departure from the city?

A. Not to look back.

Q. Was the commandment kept?

A. No: Lot's wife brake it.

Q. What was her punishment?

A. She was turned into a pillar of salt. ch. xix. 26.

B

Q. What

Q. What moved her to look back?

A. Her fond desire, to think she should forego her wealth, and so pleasant a place.

Q. What do we learn by that?

A. That no care of earthly things (be they ever so glorious) must hinder us from obeying God's commandments.

Q. How was the City destroyed?

A. With fire and brimstone from heaven.
ch. xix. 24.

Q. Where did Lot remain afterwards?

A. In the mountains.

Q. What sin did he fall into whilst he was there?

A. Drunkenness.

Q. What next?

A. Incest.

Q. What doth that prove?

A. That one sin begets another.

Q. How was Lot incestuous?

A. By his own daughters.

Q. Who tempted him thereunto?

A. They, when they had made him drunk.

Q. What was God's punishment for that sin?

A. The nation that came by that conception was a cursed generation.

Q. What generation was that?

A. The Moabites and the Ammonites. ch. xix. 37.

CHAPTER XX. to XXXIV.

Question.

Q. Who had like to have wronged Abraham, by taking his wife?

A. King

A. King Abimelech.

Q. *How was he prevented?*

A. God threatened him with death. ch. xx. 3.

Q. *Did he upon that deliver her back to her husband?*

A. He did.

Q. *What learn we by that?*

A. Two things.

Q. *Which be they?*

A. First, that God will punish adultery, and next, that the very heathens abhor the breach of wedlock. ch. xx. 5.

Q. *How did God try Abraham's faith?*

A. By bidding him sacrifice his only son Isaac. ch. xxii. 2.

Q. *Would he have done it?*

A. Yes, but that an angel stayed his hand.

Q. *How was his faith rewarded?*

A. God renewed his covenant once again, and told him for that deed he would multiply his seed on earth, like the sand on the shore.

Q. *What virtue did God further prove in Abraham?*

A. His patience.

Q. *How?*

A. In taking his wife Sarah from him.

Q. *Yet he mourned for her death.*

A. That was the weakness of the flesh, but his soul was glad in that he knew she lived eternally. ch. xxiii. 2.

Q. *What other virtues had Abraham?*

A. Uprightness of mind.

Q. *Wherein did that appear?*

B 2

A. When

A. When Ephron the Hittite offered him a piece of ground to bury the dead, he would not take it before he had paid the price of it. ch. xxiii. 13.

Q. *Is that modesty observed now a-days?*

A. No: many will be so far from giving their neighbours the worth of their goods, that they will seek by deceit, cozenage and violence to obtain them wrongfully and for nothing.

Q. *What was Abraham's care for Isaac when he came to age?*

A. To provide him a virtuous wife. ch. xxiv. 4.

Q. *Was he ruled by his father's appointment?*

A. He was.

Q. *What did he shew in that?*

A. A noble precedent of obedience to all sons to follow the counsel of their parents in chusing them wives, and not their own inordinate desire.

Q. *Whom did Abraham send about this business?*

A. His chief servant, ch. xxiv. 2.

Q. *How did he proceed in it?*

A. With prayer that he might speed well, and thanksgiving afterward for his success.

Q. *What other good property was in that servant?*

A. He would not eat when he came to his journey's end, before he had done his master's message.

Q. *What may servants learn by that?*

A. To regard more their master's business than their own pleasure. ch. xxiv. 33.

Q. *Whose daughter did he chuse for his master's son?*

A. Rebecca, the daughter of Bethuel.

Q. *When her parents heard the request of Abraham*
ham

ham, did they presently give their daughter to Isaac?

A. No, they asked counsel of God first, and then the Maid's consent.

Q. *What is to be learned by that?*

A. As children ought not to match without the parents consent, so parents ought not to match their children without their own consent. ch. xxiv. 58.

Q. *After Isaac and Rebecca were married, what issue did God give them?*

A. Two sons, Esau and Jacob.

Q. *What was Esau's undoing?*

A. The lust of the flesh.

Q. *Wherein?*

A. He sold his birth-right for pottage.

Q. *What oversight was that?*

A. An oversight that many worldly men run into:

Q. *What is that?*

A. Preferring of trash before the rich graces of God. ch. xxv. 33.

Q. *What did that negligence lose him else?*

A. His father's blessing.

Q. *What was the reason?*

A. Because not regarding his earthly patrimony. God likewise suffered him to lose the benefit of his heavenly inheritance, which was spiritual benediction.

Q. *Did Esau at last see his own error?*

A. No, but rather ran into error.

Q. *How?*

A. By hating his brother Jacob. ch. xxvii. 41.

Q. *What was the virtue of Jacob?*

A. Patience, in giving place to his brother's rage, and going to seek his fortune in another country.

Q. *Whither went he?*

A. To Haran, to his uncle Laban.

Q. *What were his virtues there?*

A. Diligence in doing his uncle service, and fidelity in not deceiving him.

Q. *How did God deal with Laban?*

A. He prospered him for Jacob's sake.

Q. *What were Laban's vices?*

A. Ingratitude and oppression.

Q. *How was he ungrateful?*

A. In upbraiding Jacob for his good services.

Q. *How did he oppress him?*

A. In trebling his servitude by crafty and fraudulent means.

Q. *Did God deliver Jacob at last?*

A. Yes, as he will all others that trust in him, though a while he seem to be far from them.

Q. *What was the reward of Jacob's patience and true service in the end?*

A. Whereas when he came from his father's house, and had but one coat on his back, and a staff in his hand, at his return he was the husband of two wives, the master of many servants, and the owner of much treasures, and divers herds of cattle. *cb. xxx. 34.*

Q. *Did not Jacob fear to return into his own country, knowing that his brother Esau was his enemy?*

A. No.

Q. *Why?*

A. Be-

A. Because he knew that God who had commanded him to go, would defend him.

Q. How did his brother Esau receive him?

A. Lovingly, and like a brother.

Q. What was the virtue of Esau in that?

A. He thought it a base and unnatural thing to keep envy always in his stomach towards any one, much more towards his own brother. ch. xxxiii. 4.

CHAPTER XXXIV. to L.

Question.

Q. How many sons had Jacob?

A. Twelve.

Q. Which of those twelve was a figure of Christ?

A. Joseph.

Q. Wherein?

A. In being sold by his own brethren.

Q. What learn we by that?

A. That in all ages after God had promised the Messias to Adam, he never ceased by word or deed to signify his coming.

Q. Why did Jacob's sons sell their brother Joseph?

A. For malice, in that Joseph prophesied by dreams his brothers should be his servants and bow to him.

Q. What other sins did they run into besides?

A. Murder and dissimulation.

Q. How?

A. They intended to have slain their brother, but that Judah dissuaded them. ch. xxxvii. 26.

Q. How did they dissemble?

A. In

A. In telling their father that their brother was slain by wild beasts. ch. xxxvii. 32.

Q. *What was the fruit of these sins?*

A. They procured disquietness of conscience to themselves, and tears to their old father, whom they ought rather to have comforted. ch. xxxvii. 34.

Q. *Did this policy of theirs e're the more prevent the subjection which they feared?*

A. No: God prospered Joseph, and gave him favour in the court of Egypt.

Q. *With whom?*

A. With Potiphar, Pharaoh's chief steward.

Q. *How did Joseph shew himself there to be the servant of God?*

A. In resisting the lust of Potiphar's wife.

Q. *What is the nature of lust, being resisted?*

A. It grows impudent and outrageous. ch. xxxix. 14.

Q. *Shew an instance.*

A. Potiphar's wife, when she saw Joseph would not yield to her, accused him that he would ravish her.

Q. *Did God suffer her accusation to take effect?*

A. Yes, Joseph was imprisoned.

Q. *He being guiltless, why would God suffer that plague to be laid upon him?*

A. For two causes.

Q. *Which be they?*

A. First, that by his strange deliverance he might have greater cause to glorify his name, and secondly, to make his disgrace a cause of higher promotion.

Q. *How*

Q. How was Joseph delivered?

A. By interpreting the King's dream.

Q. How was he advanced?

A. He was made ruler over all Egypt.

Q. What was the plague God laid upon his brethren for selling him?

A. They were oppressed with a mighty famine. ch. xli. 54.

Q. Whither came they for succour?

A. To their brother unknown.

Q. What reverence did they shew unto him?

A. They kneeled unto him, and called him Lord. ch. xlv. 16.

Q. What virtues do we learn by the example of Joseph, in this his high authority?

A. Three.

Q. Which be they?

A. Charity, clemency, and humility.

Q. How was he charitable?

A. He relieved his father and brothers with corn freely, and without recompence. ch. xlii. 25.

Q. How was he gentle?

A. In pardoning the wrongs that his brothers had done him. ch. xlv. 5.

Q. Wherein was he humble?

A. In not despising his father and brothers (poor shepherds of Canaan) though himself were the second person in Egypt, and in sending for his father to be partaker of his happiness.

Q. Did Jacob come thither?

A. Yes, and there died.

Q. What

Q. What do we learn by his death?

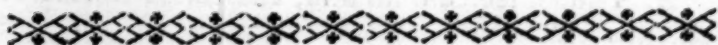
A. To desire of God to die as he did.

Q. How was that?

A. Praying, blessing, and rehearsing the gracious benefits of God. ch. xlviii. 34. 39.

Q. What zeal had Pharaoh (being an Infidel) towards his idolatrous Priests, more than many Christians now-a-days have toward the true ministers of the eternal God?

A. He did not diminish their church-living. ch. xlvii. 22.



E X O D U S.

CHAPTER I. to XIV.

Question.

WHY did God bring the house of Israel into Egypt?

A. For two causes.

Q. Which be they?

A. First, to shew the truth of his word, for he had said to Abraham, they should be strangers from the land of Canaan, the space of four hundred years, and suffer much oppression. Gen. xiv. 15. Secondly, to have fit occasion to shew his love toward them, and the better to train them up in the knowledge and fear of him.

Q. How came it to pass they were oppressed here in Egypt, considering the good entertainment which they had at first?

A. Length

A. Length of time had worn out the fame and remembrance of Joseph, by reason that many Kings had reigned since the first Pharaoh, and now the children of Israel were mightily increased.

Q. How were they increased?

A. From seventy persons (for that was the whole number of them at their first coming) to many hundred thousands.

Q. Did that make the King repine against them?

A. Yes.

Q. Why?

A. For two causes.

Q. Which be they?

A. First in regard of their religion; and next, fearing lest their multitudes would endanger his government, ch. i. 10.

Q. How did he seek to suppress them?

A. Two ways.

Q. Which be they?

A. First, in making slaves of them, and next in going about to murder their men children.

Q. Wherein consisted their servitude?

A. In making of brick, carrying of burdens, and other slavery, ch. i. 14.

Q. How did Pharaoh go about to murder their men-children?

A. Two ways.

Q. Which be they?

A. First, secretly, in commanding the midwives, (at their hour of birth to destroy them; but they not obeying his command, he betook himself secondly to a more open and violent practice.

Q. How

Q. How was that?

A. He commanded his own people that whenever they heard of the birth of an Hebrew man-child, they should take it from the mother, and cast it into the river. ch. i. 11.

Q. How durst the midwives disobey the King's edict?

A. Because (as all God's servants ought to do) they feared God more than any earthly person.

Q. Was the number of the people (by these cruel proceedings) diminished?

A. No, the more they vexed them, the more they multiplied. ch. i. 12.

Q. What do we learn by that?

A. That no tyranny can extinguish the Church of God.

Q. How did God divert the malice of Pharaoh?

A. In causing him to cherish and bring up, even in his own court, that Hebrew child, which afterward proved to be his destruction, and the deliverance of the children of Israel.

Q. Who was that?

A. Moses.

Q. How was he preserved?

A. When his mother had hid him three months from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the river side.

Q. What became of him there?

A. King Pharaoh's daughter, walking that way, found him, and put him to be nursed of his own mother. ch. xxiii.

Q. What appeareth in this?

A. The providence of God.

Q. Where.

Q. Wherein?

A. In that no human policy can hinder what he hath once determined.

Q. What was the first cross that God laid upon Moses when he came to age?

A. The killing of an Egyptian, for which he was forced to fly.

Q. Whither?

A. Into the land of Midian.

Q. Who succoured him there?

A. Jethro, and gave him his daughter in marriage.

Q. What trade of life did Moses follow?

A. Keeping of sheep.

Q. How did God appear to Moses?

A. In a fiery bush. ch. iii. 2.

Q. Did the bush burn?

A. Yes, but it did not consume.

Q. In that sense what doth it represent to us?

A. The church of God, which should suffer persecution, but never subversion.

Q. Wherefore did God appear unto Moses?

A. To send him forth for the deliverance of his people.

Q. What moved him thereunto?

A. Two things.

Q. Which be they?

A. The remembrance of his covenant made with Abraham, and the sighs and cries of the poor Israelites that daily pierced the gates of heaven.

Q. What comfort do we receive from hence?

A. An

A. An assurance that God will hear our prayers in time of our affliction, if we call to him.

Q. Did Moses obey the commandment of God respecting his return into Egypt?

A. At the first he was doubtful.

Q. Whereof?

A. Of his own sufficiency, and because of the incredulity of the people.

Q. How did God strengthen him?

A. By joining Aaron to assist him, and giving them power to confirm their message by working of miracles.

Q. How did the people receive their message?

A. With attentive ears.

Q. What virtues do we learn of the people after they had heard the words of Moses?

A. Two.

Q. Which be they?

A. Faith, in that they believed him in what he said; and thanksgiving in praising God, since it pleased him to look upon their tribulation. ch. iv. 31.

Q. What vices are we admonished to beware of by the example of Pharaoh?

A. Obstinacy of heart in contemning the preaching of Moses.

Q. In how many respects was Pharaoh obstinate?

A. In four respects.

Q. Which be they?

A. First, in not granting Moses' request: Secondly, in comparing the power of his sooth-sayers and conjurers with the power of God. ch. vii. 11. Thirdly, by imputing the desires which God's people

people had to serve him (as the wicked always will) to be nothing else but a disposition in them to be idle. ch. v. 8. Fourthly, not only in retaining them still in his country, but doubling their servitude. ch. v. 6.

Q. How was his obstinacy plagued?

A. With ten several kinds of plagues.

Q. Which be they?

A. First, the turning of water into blood; Secondly, multitude of frogs; Thirdly, turning of dust into lice: Fourthly, swarms of flies; Fifthly, death of cattle; Sixthly, sores and blisters; Seventhly, thunder, lightning and hail; Eighthly, grasshoppers and caterpillars; Ninthly, darkness; Tenthly, the death of the first-born.

Q. For all those plagues did Pharaoh never repent?

A. Yes, feignedly.

Q. How was that?

A. As soon as God's hand was removed by the prayer of Moses, he presently returned to his former obstinacy.

Q. In the prosecution of these plagues, what do we learn touching the person of God?

A. Two things.

Q. Which be they?

A. His justice upon his enemies, and his mercy and loving favour towards his people.

Q. Wherein appeared his mercy toward his people?

A. In saving them, their cattle, and that part of Egypt where they inhabited, free from the touch of any of those former plagues. ch. viii. 12.

Q. Why did not Moses submit unto Pharaoh, when

C 2 ed. printed by he

he was content to let the people go, but stayed their cattle?

A. Because, like a faithful minister of the Lord, he would remit no part or parcel of his charge.

Q. Was it part of his charge to take the cattle with him?

A. Yes.

Q. Wherein?

A. In that they could not sacrifice without them. ch. x. 26.

Q. In the night before their departure, what did the Lord institute?

A. The sacrament of the passover.

Q. What was that?

A. A Lamb without blemish.

Q. The Lamb was a sign, but what was the thing signified?

A. The angel of the Lord, that passed over the houses of the Israelites, and struck the first-born of the Egyptians with sudden death. ch. xii. 11.

Q. What doth this figure unto us?

A. The sacrifice of the true Paschal Lamb Christ Jesus, by whom all the faithful are delivered from the bondage of hell, as the Israelites were (upon the institution of the passover) from the bondage of Egypt.

Q. How many things do we learn as touching the person of God in the instance of the children of Israel's departure?

A. Three.

Q. Which be they?

A. First, his mercifulness in sparing the Israelites, and smiting the Egyptians: secondly, his justice

just
tes
form
for
his
his
testi

Q

A

and

Q

perfor

A

Q

A

their

Q

A

rity.

Q

A

of thei

Q

A

Lord f

the ea

attend

of this

perpetu

Q

A

to have

and

justice, in forcing the Egyptians to give the Israelites treasure and apparel, as a satisfaction for their former servitude, which hitherto they had exacted for little or nothing: thirdly, the continuance of his favour towards them, that doth not only deliver his people out of danger, and leave them, but protects them still.

Q. How doth that appear?

A. In guiding them by night with a pillar of fire, and covering them by day with a cloud: ch. xiii. 21.

Q. How many things do we learn as touching the persons of the Israelites?

A. Two things.

Q. Which be they?

A. The charge which God gave to them and their watchfulness.

Q. What was their charge?

A. To teach the benefits of God to their posterity.

Q. Wherein consisted their watchfulness?

A. In that they attended all night for the hour of their departure: ch. xii. 30.

Q. What do they give us to understand by that?

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to go to the earthly Canaan, so ought we continually to attend and make ourselves ready for our passage out of this miserable world to the heavenly Canaan, of perpetual joy and happiness.

CHAPTER XIV. to XL.

Question.

Q. After Israel's departure, what vice do we note to have survived in Pharaoh?

C 3

A. Inve-

A. Inveterate malice, which seldom dies but in the ruin of him in whom it abides.

Q. How did it break forth?

A. By preparing a mighty host to follow the Israelites, ch. xiv. 6. 7. 8.

Q. For what intent?

A. To be avenged upon them, and quite destroy them.

Q. How did he prosper?

A. As all malicious persons commonly do.

Q. How was that?

A. He and his malice perished in the place where he thought to have been their overthrow.

Q. Where was that?

A. In the red Sea.

Q. What was the Sin of the people in this place?

A. Weakness of Faith.

Q. How was that?

A. Notwithstanding their strange deliverance of late, yet when they saw the red Sea before them, and the Egyptians upon their backs, they began to distrust the power of God, and to rail at Moses.

Q. How were they delivered?

A. Moses divided the waters, and they passed through. ch. xiv. 2.

Q. How was God honoured by Pharaoh?

A. As he will be by his enemies, in their destruction.

Q. How many times did the Israelites murmur against God, before he punished them?

A. Four times.

Q. Which be they?

A. First

A. First at the red Sea. ch. xiv. 21. Secondly at the waters of Marah. ch. xv. 24. Thirdly, when they wanted flesh. ch. xvi. 13. 14. Fourthly, when they wanted water. xvii. 6.

Q. What do we learn thereby?

A. The long sufferance of God toward sinners.

Q. How did God deliver them at all these times?

A. With great admiration.

Q. How was that?

A. At the first time he divided the red Sea; at the second he made the bitter waters sweet; at the third he gave them Quails and Manna from heaven; at the fourth he made a fountain of water to gush from out the hard rock.

Q. How did they offend the fifth time?

A. More grievously than before.

Q. How was that?

A. They made a golden calf, and worshipped it for God.

Q. What induced them to make the likeness of a calf rather than any other creature?

A. The corruption which they had learned among the Egyptians, who worshipped oxen and kine.

Q. Did God punish them?

A. Yes, (and time I think) when they had utterly forsaken him.

Q. What was their punishment?

A. Three thousand of them were slain with the swords of their own brethren. xxx. 28.

Q. Would not God utterly have destroyed them?

A. Yes, but for the prayer of Moses.

Q. What

Q. What was his prayer?

A. He desired his name might be rather blotted out of the book of life, than God should quite root out that nation. ch. xxxii. 32.

Q. What do we learn by that?

A. The love and care which all good magistrates ought to have over their people.

Q. Where was Moses when this offense was committed?

A. Upon Mount Sinai.

Q. Was not his absence in some sort the cause of their Idolatry?

A. Yes.

Q. What gather you by that?

A. That the want of good guides makes men to run into error.

Q. What did Moses upon mount Sinai?

A. He went to receive the Law.

Q. How was the Law given?

A. In thunder and lightning. ch. xix. 16.

Q. Why was it given in such terror?

A. That the people might the more reverence Him that gave it.

Q. What is required of the people before they come to receive the Law?

A. Two things. ch. ix. 10. 11.

Q. Which be they?

A. To sanctify themselves for four days space, and not to touch the skirts of the mountain.

Q. What do we learn by these two things?

A. Not to come to hear the word of God with corrupt

cor

tha

and

xxx

Not

16.

ral

prefi

kind

speak

speak

28. A

of ou

bribes

may i

Q.

A.

Q.

done

A.

Q.

of the

A.

Q.

A.

had can

to shew

their hu

thing of

their ho

corrupt hearts, nor to pry further into his secrets than we are limited.

Q. What is generally commanded by the Law?

A. That we should love God with all our souls, and our neighbours as ourselves.

Q. What is particularly forbidden in the Law?

A. Murder, cursing, especially our parents. ch. xxxi. 15. Cruelty towards servants. ch. xxxi. 15. Not to do hurt, but to make satisfaction, ch. xxii. 16. Fornication. ch. xxii. 16. Witchcraft, All unnatural sins. ch. xxii. 19. Idolatry. ch. xxii. 20. Oppression against widow or stranger. ver. 21. 22. All kind of usury. ch. xxii. 25. All railing and evil-speaking, especially against magistrates, because to speak against them is to speak against God. ch. xxii. 28. All falsehood. ch. xxiii. 2. All unlawful detaining of our neighbour's goods. ch. xxiii. 3. All taking of bribes, ch. xxiii. 8. All perjury, and whatsoever else may infect the soul, or offend God.

Q. What is the reward of these sins?

A. Death.

Q. Such as were pardonable, how were they pardoned?

A. By offering sacrifice.

Q. What doctrine do we learn by the sacrifices of the Jews?

A. Four points of doctrine.

Q. Which be they?

A. First, their thankfulness, to shew that all they had came from God: secondly, their obedience, to shew they were willing to obey God: thirdly, their humility, to signify that what was done to the thing offered, the offerer had deserved: fourthly, their hope, to shew that their sacrifices figured the death

death of Christ, whereby their passage into Paradise from whence they were expelled, might be opened to them again. —

Q. Are such sacrifices to be used of Christians?

A. No.

Q. Why?

A. Because they are abolished by the death of Christ, and his all-sufficient sacrifice.

Q. What else do we learn in this book of Exodus?

A. Two things.

Q. Which be they?

A. The election of magistrates, and the order which God hath set in his church.

Q. What kind of men ought magistrates to be?

A. They ought to be adorned with four special graces.

Q. Which be they?

A. Courage, fear of God, justice, and a mind free from covetousness. ch. xviii. 21.

Q. How must they administer justice?

A. To all persons, and at all times.

Q. Whom did God chuse for his service in the temple?

A. The Levites.

Q. What kind of men were those required to be?

A. Such as had imprinted upon their breasts, knowledge and holiness. ch. xxviii. 30.

Q. Whose gift is the knowledge of handicrafts?

A. The gift of God.

Q. Why?

A. Because he first taught them.

Q. To whom?

A. To

A. To Bezaleel and Aholiab,

Q. *To what end did he teach them?*

A. For the furnishing of the temple.

Q. *Who provided them stuff to work upon?*

A. The people.

Q. *In what manner?*

A. In such abundance that Moses commanded them to leave off.

Q. *What do we learn by that?*

A. A willingness to serve God with our temporal goods, ch. xxxvi. 6.

Q. *With whom did Israel fight their first battle, after they came into the Wilderness?*

A. With the Amalekites.

Q. *How long did they prevail?*

A. So long as Moses held up his hands and prayed, but when he let them fall the Amalekites prevailed.

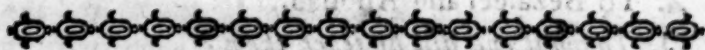
Q. *What doth that teach us?*

A. Two things.

Q. *Which be they?*

A. The effect of prayer, and that we ought not to faint in prayer, lest with the falling of our hands, we fail in our request.

LEVITICUS.



L E V I T I C U S.

CHAPTER I. to the End.

Question.

WHAT is set down in this book?

A. The duty of the Levites, and therefore it is called Leviticus.

Q. What was their chief duty?

A. To sacrifice.

Q. How many circumstances were they to observe?

A. Four.

Q. Which be they?

A. The manner how, the matter what, the person whom, and the place where.

Q. What did the Israelites sacrifice?

A. Either things having life, as bullocks, lambs, sheep &c. or things without life, as oil, fine flour, wafers, &c.

Q. For whom did they sacrifice?

A. For themselves and others.

Q. Where?

A. In the temple.

Q. In what manner?

A. As God hath set down from the first of Leviticus to the nineteenth.

Q. What is the Christian's sacrifice?

A. Prayer and thanksgiving.

SUBJECTIVE

Q. In

Q. In how many points do the Israelites and the Christian's sacrifice agree?

A. In six.

Q. What is the first?

A. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Q. What is the second?

A. As theirs was brought to the priest, so ours must be presented to God.

Q. What is the third?

A. As theirs was slain, so when we sacrifice, we must kill our inordinate affections.

Q. What is the fourth?

A. As theirs was washed with water, so ours must be washed with the tears of repentance.

Q. What is the fifth?

A. As theirs was without blemish, so ours must be without hypocrisy.

Q. What is the sixth?

A. As theirs was kindled with fire, so ours must be with zeal.

Q. Whence had they all these instructions?

A. From the mouth of God.

Q. What was God's meaning therein?

A. To shew that he will be served as he himself hath appointed, and not after the invention of men.

Q. Did none break that ordinance?

A. Yes.

Q. Who were they?

A. Nadab and Abihu. ch. x. 1.

Q. How did they break it?

A. By offering with strange fire.

D

Q. How

Q. How were they punished?

A. Fire from heaven consumed them.

Q. Of how many sorts were the Laws which God prescribed to the house of Israel?

A. Of two sorts.

Q. Which be they?

A. Ceremonial and moral.

Q. Which call you the ceremonial laws?

A. Such as were observed in offering sacrifice, and discerning things clean from unclean, and the causes thereof set down from ch. ii. to ix.

Q. What call you moral?

A. Such as concern integrity of manners.

Q. How many are they, as set down in the 19th chapter?

A. Seventeen.

Q. Which be they?

A. To honour our parents, ver. 3. To serve God freely and not by compulsion, ver. 5. In time of plenty to remember the poor, as in harvest not to reap every corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leave some for the poor, ver. 9. 13. Not to detain the workman's hire till morning, ver. 13. To eschew all theft, falsehood and lying, ver. 11. All swearing and blaspheming, ver. 11. All mischievous practices which we presume we may do undiscovered, as to curse the deaf, lay a stumbling block before the blind, ver. 14. Not to favour the poor, nor to honour the person of the mighty, ver. 15. All injustice, ver. 15. All carrying of tales, and conspiracy against our neighbours, ver. 16. All Hypocrisy; such as hating our brother in heart, and soothing him to his face, ver. 7. All revenge, ver. 18. All

18. All seeking after witches and conjurers. All observation of days and times, ver. 26. All false weights, and measures. ver. 35. All incest, ver. 36. Not to offer our children to Moloch:

Q. What is that Moloch?

A. An idol of the Ammonites.

Q. Describe him.

A. He was great of stature, and hollow within, having seven places of receipt; the first was for meal that was offered, the second for doves, the third for sheep, the fourth for a ram, the fifth for a calf, the sixth for an ox, the seventh for a child.

Q. What may we understand by these seven bellies of the Idol?

A. The seven deadly sins; and as the Israelites were forbidden to suffer their children to be devoured of this monster, so all parents must beware lest through their negligence their children be made a sacrifice for the seven deadly sins.

Q. How is that?

A. They must not wink at their follies, but give them correction for their faults.

Q. How did Moses conclude this book of Leviticus?

A. With a blessing and a curse; with a blessing if they kept these commandments, and with a curse if they brake them.

Q. What is the fruit of the blessing?

A. Peace, plenty, victory. ch. xvi. 4. 5. 6. 7.

Q. What is the fruit of the curse?

A. Scarcity, famine, sickness, servitude, war. ch. xxvi. 16. to the 26. verse.

Q. How many feasts did the Israelites observe?

A. Seven.

Q. Which be they?

A. First, the sabbath; secondly, the passover; thirdly the feast of unleavened bread; fourthly, of the first-fruits; fifthly of whitsuntide; sixthly, of trumpets; seventhly of tabernacles.

Q. Why were those feasts ordained?

A. Not to gluttony, to cherish sloth, or immodest mirth, but to glorify God for his several blessings.



N U M B E R S.

Question.

WHAT is done in this book?

A. The children of Israel are numbered.

Q. To what end?

A. For three causes.

Q. Which be they?

A. First, for a collection towards the building of the Temple. Secondly, for appointing captains and leaders over every family. ch. ii. Thirdly, for a division of the land of Canaan amongst the tribes.

Q. Is there any thing to be learnt hereby?

A. Yes, the order and government that ought to be in every common-wealth.

Q. Whom did they appoint their chief guide?

A. God.

Q. Where doth that appear?

A. In this chapter.

Q. How?

A. In

A. In that they never journied, but when they saw the cloud rise from the tabernacle, nor ever pitched their tents but when it stayed, ch. ix. 17. 19.

Q. *And wherefore was this?*

A. For two causes.

Q. *Which be they?*

A. First, that they might (as all God's people ought to do) continually wait upon the Lord, and have their eyes lifted up towards heaven. Secondly, to be always in readiness, because they knew not at what hour the Lord would rise.

Q. *What doth that teach us?*

A. At every minute to be in readiness for death, because the hour thereof is uncertain.

Q. *Always when they set forward on their journey, what was Moses's custom?*

A. To pray. ch. iii. 5.

Q. *How?*

A. Lord, rise up, and let thine enemies be scattered.

Q. *And when they rested what did he?*

A. Prayed likewise.

Q. *In what manner?*

A. O Lord, return to the many thousands of Israel, ch. x. 36.

Q. *What doctrine learn we by that?*

A. Ever when we set forward upon any journey, or begin any work, to pray; and when we rest, or make an end, to do the like, that our speed may be the better.

Q. *How many ways did God shew himself gracious to the Israelites in this book?*

A. Four ways.

D 3

Q. *Which*

Q. Which be they?

A. First, in being still their guide; secondly, in feeding them with Manna as he had begun; thirdly, in being merciful towards them when they repented; fourthly, in giving them victory over nine several princes.

Q. Which be they?

A. Aram, king of the South-Canaanites: Og king of Bashan; Sehon, king of the Amorites; Balak, king of Moab; Evi, Rekim, Zur, Hur, and Reba, kings of Midian.

Q. What was the spoil they took in the overthrow of the kings of Midian?

A. Six hundred, seventy and five thousand sheep, seventy two thousand beeves, sixty one thousand asses, thirty two thousand virgins prisoners; besides gold, silver, tin, brasse, and lead. ch. xxxi.

Q. What was the slaughter there made?

A. They put both man, woman, and child to the sword, except those virgins above named.

Q. What was the cause they did so?

A. The commandment of God.

Q. Why was God so severe against them?

A. By reason king Balak when he saw his own force too weak to disgorge his malice upon the Israelites, and that the prophet Balaam (contrary to his expectation) blessed them, he had recourse to another device.

Q. What was that?

A. By the counsel of Balaam he sought to bring them into displeasure with their God, and so to have them cut off.

Q. How did he compass that?

A. By flattery.

Q. In

Q. In what manner?

A. He sent Midianitish women unto them, who by their allurements enticed them to fornication and idolatry.

Q. What do we learn by that?

A. That the wicked will leave no means unpractised for the destruction of the godly.

Q. Was God's wrath with the Israelites then for these sins?

A. So grievously, that God commanded the offenders to be hanged, and smote with the plague twenty four thousand. ch. xxv. 4. 5.

Q. Who redeemed this plague?

A. The zeal of Phineas, that slew Zimri and Cozbi in the act of fornication. ch. xxv. 8.

Q. What do we learn by the whole circumstance?

A. That God though he plague his people when they sin, yet he will ten times more plague them that were the cause of their sins, as may appear by his wrath extended upon the Midianites.

Q. Were the Israelites thankful for the gracious care which God had over them?

A. No, they were rebellious and unthankful.

Q. How many sins (by their example) do we learn to beware of in this book, beside those two sins, afore spoken of, fornication, and idolatry?

A. Four other.

Q. Which be they?

A. Murmuring against God, distrust in his promises, breach of his sabbath, and rebellion against his magistrates.

Q. How many times did they murmur?

A. Four times.

Q. When

Q. When first?

A. Three days after they departed from Sinai.

Q. How were they punished?

A. The Lord consumed with fire the utmost part of the host. ch. xi. 1.

Q. How the second time?

A. They were weary of Manna, and lusted after flesh.

Q. How were they punished?

A. They had flesh till they surfeited, and their surfeit brought a grievous plague upon them, inso-much that they died with the meat in their mouths. ch. xi. 20. 33.

Q. How the third time?

A. For water.

Q. Where?

A. At Kadesh in the desert of Zin. ch. 20.

Q. How the fourth time?

A. For bread and water.

Q. How were they punished?

A. God sent fiery serpents that stung them to death. ch. xxi. 6.

Q. What caused the mercy of God at all times to put an end to their punishments?

A. Two things.

Q. Which be they?

A. Their own repentance first, and the prayer of Moses.

Q. How was the plague of fiery serpents remedied?

A. God commanded Moses to make a brazen serpent, and hang it upon a cross, and whosoever (being stung) looked up to it, was cured.

Q. What

Q. What was this a figure of?

A. The virtue of Christ, who hanging upon the cross, is a sovereign medicine for the sickness of our souls, if we look up to him with the eye of faith.

Q. How did they distrust God's promise?

A. In being come to the land of Canaan, and desiring to go back to Egypt, or to be buried in the wilderness.

Q. What was the ground of that desire?

A. Their faintness of heart.

Q. Wherein?

A. In that though God had divers times before sworn to give them the land of Canaan for an everlasting inheritance, yet they feared to go forward when they heard the land was inhabited by giants.

Q. Of whom did they hear that news?

A. Of the spies that were sent to search the land and bring of the fruits. ch. xiii. 21.

Q. Who encouraged the people against this fear?

A. Caleb and Joshua.

Q. What would the people have done to them for crossing their humour?

A. They would have stoned them to death.

Q. How did God punish their distrust?

A. He would have quite destroyed them, but for the prayer of Moses.

Q. How did he then pacify his wrath?

A. Even with the judgment of their own mouths.

Q. How was that?

A. As they desired rather to be buried in the wilderness than to enter into the land of promise, even so it came to pass, for all that then lived from
twenty

twenty years old and upward, died and were buried in the wilderness, except Caleb and Joshua.

Q. What was the reason that the like punishment fell upon Moses?

A. For his distrust too, as appeareth ch. xi. 13. and ch. xx. 10.

Q. What do we learn by that?

A. That no man is so righteous, but he may fall.

Q. By whom was the sabbath broken?

A. By an old man.

Q. Wherein?

A. In gathering sticks to make him a fire. ch. xv. 32. 36.

Q. How was he punished?

A. He was stoned to death.

Q. What may we learn by this?

A. If God were so severe for gathering a few sticks on the sabbath, he will be far more severe to such as prophane his sabbath by swearing, drinking, gaming, whoring and other such exercises.

Q. How many times did Israel murmur and rebel against God's magistrates?

A. Twice.

Q. Who were the first that rebelled?

A. Aaron and Miriam.

Q. Against whom?

A. Against Moses.

Q. What was their punishment?

A. Miriam was stricken with a leprosy.

Q. How was she cured?

A. By the prayer of Moses.

Q. What

Q. What learn we by that?

A. The virtue of meekness, to pray for our enemies as Moses did. ch. xii. 13.

Q. Who rebelled the second time?

A. Corah, Dathan, Abiram, and their accomplices.

Q. What was their rebellion?

A. They usurped the priest's office, and compared for worthiness with Moses and Aaron.

Q. What became of them?

A. The earth opened and swallowed them up alive. ch. xvi. 31. 32.

Q. How did God punish the people that took their parts after their death?

A. Fourteen thousand and seven hundred died of the pestilence.

Q. How did he yet further convict their rebellion?

A. By proving the house of Levi only chosen for the priesthood.

Q. How?

A. By a miracle.

Q. In what manner?

A. Aaron's rod, amongst the twelve that were put into the tabernacle for the twelve tribes of Israel, did blossom and bear ripe almonds.

Q. What is the inference of this example?

A. How odious a thing it is in the sight of God to grudge against magistrates and rulers.

Q. How many ways is a man subject to sin?

A. Two ways.

Q. Which be they?

A. Through ignorance or presumption.

Q. What

Q. What deserveth the first?

A. Favour.

Q. What the second?

A. Death; ch. xv. 27. 30.

Q. By how many witnesses ought a man (by the law of God) to be convicted in a case touching a man's life?

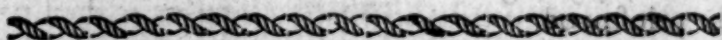
A. By two, and not under. ch. lv. 30.

Q. How long did God lead the Israelites to and fro in the Wilderness?

A. Forty years.

Q. Why did he detain them so long from their promised happiness?

A. To try their faith, and by continually exercising them, sometime with crosses, sometime with blessings, to make them learn only to trust in him, and so in the end to appear worthy heirs of so blessed an inheritance.



DEUTERONOMY.

Question.

WHAT is contained in this book of Deuteronomy?

A. A repetition of the Law.

Q. Why?

A. Because they were dead to whom the Law was given.

Q. How many things were they to observe in reading the Law?

A. Two things.

Q. Which

Q. Which be they?

A. First, neither to add to it, nor take from it. ch. iv. 2. Secondly, not only to learn it themselves, but to teach it also to their posterity. ch. iv. 9.

Q. In what manner did God admonish this new generation to be careful of his law?

A. By the remembrance of two things.

Q. Which be they?

A. The ingratitude of their fathers who had provoked his wrath, and were dead; and the wonderful miracles and victories which he had brought to pass amongst them, to assure them of his love and protection.

Q. Amongst the rest, which is one of the special favours God bestowed upon them, mentioned in this Book?

A. That in forty years space, the garments of their forefathers never waxed old. ch. xiii. 4.

Q. How doth he encourage them not to be afraid to enter into the land of Canaan?

A. Three manner of ways.

Q. Which be they?

A. First, in that he was God, and would be true to his promise; for he had sworn they should possess it: Secondly, by telling them it was a most pleasant, rich and fruitful country. ch. viii. 7. 8. 9. Thirdly, by assuring them of all assistance; yea, the very hornets and flies of the air should fight for them. ch. vii. 20.

Q. Of how many things doth God counsel them to beware when they are once settled in Canaan?

A. Of three things.

Q. Which be they?

E

A. Un-

Which

A. Unthankfulness, presumption, and lack of charity.

Q. *How did he shew they might be unthankful?*

A. By enjoying the fruits of the land, and not praising his name for them. ch. viii. 10.

Q. *How presumptuous?*

A. By attributing the glory thereof to their own strength, and not to the free mercy of God. ch. viii. 17.

Q. *How uncharitable?*

A. In having abundance, and shutting up their hands against the poverty of their brethren. ch. xv. 7. A sin too common in these days.

Q. *What other vices doth he forbid?*

A. Forsaking of God's service for the love of any friend, be he ever so dear. ch. xiii. 6. The impoverishing of God's ministers. ch. xii. 19. Confusion of sex, as a man to wear woman's apparel, or a woman man's. ch. xxii. 5. Detaining any thing of another's which we find. ch. xxi. 12. 13. All manner of cruelty; even toward brute beasts. ch. xii. 6. All doubleness of heart, hanging between two religions, figured unto us by the garment of linsay-woolsey, ch. 11. xxii. 12. All violating of virginity, ch. xxii. 25. All bearing of false witness. ch. xix. 16. All employing of evil-gotten goods in the service of God; forasmuch as some think they may be charitable with money gotten by usury or whoredom. ch. xxiii. 18. The taking of any thing topledge whereby our neighbour gets his living. ch. xxiv. 6. All partiality, as to punish one for the sin of another. ch. xxiv. 16. All security and flattering of a man's self in his own sin. ch. xix. ver. 20. 21.

Q. *If they did, or if we do offend in any of these sins, how will God execute his judgments upon us?*

A. With-

A. Without respect of persons. ch. x. 17.

Q. *What may we pretend for an excuse if we be found guilty in any of these sins?*

A. Nothing.

Q. *Not ignorance?*

A. No.

Q. *Why?*

A. Because we are (as the Israelites were) daily admonished of them by the ministers of God's word. ch. xxx. 11.

Q. *Did Moses never enter into the land of Canaan?*

A. No, only he had a sight of it, and then died.

Q. *What was the reason?*

A. His sin of distrust in God's power, committed at the waters of Meribah.

Q. *What may we learn generally by his whole life?*

A. Six virtues for that one vice before mentioned.

Q. *Which be they?*

A. First, boldness in his calling, that feared not to speak to Pharaoh: Secondly, meekness against wrong, that was not moved at any despightful words given by the Israelites: Thirdly, patience unwearyed, that did not only guide the Israelites in their journeys, but at all times decided their causes: Fourthly, zeal in God's glory, for the advancement of virtue and repressing of vice: Fifthly, love to his brethren, to spend his life for them, rather than they should miscarry. Sixthly, faith in his end, not envying that he might not enter into the land of promise; considering by death he was invested with a greater inheritance, the kingdom of heaven.

J O S H U A.

Question.

WHO succeeded Moses?

A. Joshua.

Q. By whose appointment?

A. By God's.

Q. What was his charge?

A. Twofold; to keep the law of God, and to bring Israel out of the wilderness into Canaan.

Q. What special virtues had he?

A. Three.

Q. Which be they?

A. Faith, wisdom, courage, such as all good governors ought to have.

Q. How did he shew his faith?

A. By believing God's promises.

Q. How his wisdom?

A. In governing discreetly.

Q. How his courage?

A. In leading on the people without dread of their enemies.

Q. How doth God here encourage the people?

A. Three manner of ways.

Q. Which be they?

A. First, in renewing his former promise, and telling them they should divide the land for an inheritance, ch. i. 6. Secondly, in giving them a cap-

tain

tain endued with the spirit of Moses, and able to be their conductor, ch. i. 5. And thirdly, by assuring them he would cast a faintness of heart upon their enemies, ch. ii. 11.

Q. How were the people confirmed that Joshua had the spirit of Moses?

A. By two miracles that he did.

Q. What was the first?

A. His dividing the waters of Jordan, and the whole host passing over dry-shod. ch. iii. 13. 17.

Q. What was the second?

A. He caused the sun and moon to stand still in the firmament. ch. xiii. 13.

Q. How?

A. By prayer.

Q. What do we learn by that?

A. Two things.

Q. Which be they?

A. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Q. How was God glorified by that miracle?

A. Joshua by that means had a longer time of day-light for the vanquishing of God's enemies.

Q. Were none of the tribes placed on this side Jordan?

A. Yes.

Q. How many?

A. Two and a half.

Q. Which be they?

A. Reuben, Gad, and the half tribe of Manasseh.

Q. Did they sit down in peace and suffer their brethren to go to war?

A. No, they shewed more brotherly love.

Q. What was that?

A. They left their wives, children and cattle in the possessions which were allotted them, and themselves armed went foremost, and would take no rest till their brethren, the other tribes, were likewise planted as well as they. ch. vii. 16.

Q. When they had passed Jordan, how did Joshua shew himself thankful to God for so great a miracle?

A. By setting up a memorial of his power.

Q. What was that?

A. Twelve stones for the twelve tribes of Israel.

Q. For what purpose did he so?

A. For two causes.

Q. Which be they?

A. First, that such a remembrance of God's mighty power might serve for a further condemnation to his enemies; and secondly, that his servants might the more reverence him. ch. xliii. 10.

Q. Which was the first City they meant to conquer?

A. Jericho.

Q. Did they rashly go and besiege it, as proudly presuming that howsoever, or whatsoever they did, God would be with them?

A. No, like discreet soldiers they used three things.

Q. Which be they?

A. Deliberation, consultation, and sanctification.

Q. How deliberation?

A. They took time.

Q. How.

Q. How consultation ?

A. Two manner of ways: they sat in council amongst themselves, and submitted their council to the direction of God.

Q. How sanctification ?

A. By prayer and fasting.

Q. When they had taken council, what did they ?

A. Sent spies to know the state of their enemies,

Q. What danger were they in ?

A. Of death.

Q. By whom ?

A. By the King.

Q. Who saved their lives ?

A. A woman-harlot.

Q. How ?

A. By hiding them in the top of her house, when the king made search for them.

Q. What moved her to do so ?

A. The same which she had heard of the works of God.

Q. How did the Israelites requite this kindness ?

A. They saved her, her father, mother, children, and all they had.

Q. Did they shew this mercy of their own accord ?

A. No, but by the instinct of God's spirit.

Q. What do we learn thereby ?

A. That God willeth not the death of sinners, if they repent.

Q. How was the city won ?

A. The walls fell down by the power of God, and then Joshua entered. ch. vi. 20.

Q. How

Q. How were the Israelites commanded to esteem of the city, and all that was in it?

A. As a thing execrable and accursed. ch. vi. 17.

Q. Was nothing reserved?

A. Yes; silver, gold, and the vessels of brass and iron.

Q. What was to be done with them?

A. They were to be consecrated to the Lord's use. ch. vi. 19.

Q. How were they to be consecrated?

A. By being molten, and the property of them altered.

Q. What sin was here committed?

A. Theft.

Q. Who committed it?

A. Achan.

Q. How?

A. He kept a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which he had in his tent, to serve for his own private use. ch. vii. 11.

Q. What was their fortune after the committing of this sin?

A. Their good success was turned into bad; such is always the fruit of wickedness.

Q. How did that appear?

A. When three thousand Israelites were sent against Ai, the inhabitants thereof put them to flight, and slew six and thirty of them. ch. vii. 5.

Q. How were they cleared of this sin?

A. By destroying Achan, his family, and all that he had. ch. vii. 14.

Q. How

Q. How did the Gibeonites purchase a league of friendship with Joshua?

A. By dissimulation.

Q. In what manner?

A. Coming unto him in ragged clothes and old shoes, as though they had worn out their apparel by journeying from some far country.

Q. How did Joshua reward their dissimulation?

A. He suffered them to live because of his promise; but he condemned them for ever to be drudges to the congregation, to hew wood, and draw water. ch. ix. 11.

Q. How many kingdoms did Joshua subdue?

A. Thirty and one.

Q. What mercies did he shew in all his victories?

A. None at all; he destroyed every soul. ch. x. 14.

Q. What moved him thereunto?

A. The commandment of God.

Q. What is signified thereby?

A. That wickedness must be quite rooted out where God means to be served.

Q. Were the Israelites now in quiet possession of Canaan?

A. They were. ch. xxi. 14.

Q. What did that shew?

A. The full performance of God's promise.

Q. What virtues do we learn from the Israelites after their victories?

A. Two.

Q. Which be they?

A. Thanksgiving and brotherly unity.

Q. How

Q. How were they thankful?

A. In protesting to serve and obey God for his benefits bestowed upon them. ch. xxiv.

Q. How did they shew brotherly unity?

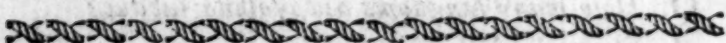
A. In equal division of their portions, without strife or contention.

Q. How did Joshua die?

A. Like a virtuous man.

Q. How was that?

A. Rehearsing the mercies of God, and exhorting the people to fear him. ch. xxiv.



J U D G E S.

Question.

WHAT governors had the people after Joshua?

A. Judges.

Q. Why were they called Judges?

A. Because they executed God's judgments upon their enemies.

Q. Had they many enemies after the death of Joshua?

A. Yes.

Q. What was the cause?

A. Their sins.

Q. What was their general sin?

A. Disobedience.

Q. How did that spread?

A. Into three branches.

Q. Which

Q.

A.

Q.

A.

they

Q.

A.

Q.

A.

built

they f

Q.

fin's?

A.

whom

thorns

Q.

A.

Q.

A.

those v

Q.

they ha

A.

Q.

A.

church.

Q.

mercy to

A.

groaning

Q.

W

Q. Which be they?

A. Vain pity, idolatry, and ingratitude.

Q. How were they vainly pitiful?

A. In making league with the Canaanites, whom they ought to have cast out. ch. i.

Q. How were they idolaters?

A. In worshipping idols. ch. i. 12.

Q. How ungrateful?

A. In being made owners of cities which they built not, and vineyards which they planted not, they forgot to glorify the giver.

Q. What were the general punishments of their sins?

A. As the Lord had said before, those people whom they saved became goads to their sides, and thorns in their eyes.

Q. What is the meaning of that?

A. They continually vexed them with war.

Q. Wherefore did God suffer that?

A. To sift and prove them, as he always will do those whom he loveth.

Q. Did the Lord then still love them considering how they had provoked him by their former wickedness?

A. He did.

Q. What doth that shew?

A. The unspeakable mercy of God towards his church.

Q. What was the general virtue that procured his mercy toward them?

A. Repentance; they cried, and he heard their groaning. ch. ii. 18.

Q. Wherein was his mercy expressed?

A. In

A. In sending them deliverers.

Q. *How many were they?*

A. Sixteen.

Q. *Rehearse them.*

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibzan, Elon, Abdon, Sampson, Eli, and Samuel.

Q. *What were the particular sins of the Israelites?*

A. In Abimelech three.

Q. *Which be they?*

A. Ambition, tyranny, and despair.

Q. *How was he ambitious?*

A. He usurped the kingdom after his father Gideon's death. ch. ix. 3.

Q. *How did Jothan his youngest brother reprove him for his ambition?*

A. By the example of trees, wherein he shews that those of least desert are always most aspiring. ch. ix. 8.

Q. *How was Abimelech tyrannous?*

A. In murdering seventy of his own brothers for the securing his own estate. ch. ix. 5.

Q. *Wherein was he desperate?*

A. In causing his page to kill him in his extremity. ch. ix. 54.

Q. *What was the punishment God first laid upon him before this happened?*

A. That as he had lived a strange life, so God gave him his death's wound as strangely.

Q. *What was that?*

A. A woman with a piece of a millstone almost knocked out his brains.

Q. *Where*

Q. Where?

A. At the tower in Tebez. ch. ix. 53.

Q. What sin else reigned particularly in the people?

A. In Sampson lust; in Jephtha temerity or rashness; in a Levite love of vanity; in the men of Benjamin, the rape of a woman; in the Ephraimites envy.

Q. Towards whom was Sampson lustful?

A. Toward Dalilah, a wicked woman. ch. xvi. 4.

Q. How was he punished?

A. He lost God's excellent gifts, and became a slave to his enemies. ch. xvi. 19. 21.

Q. How was Jephtha guilty?

A. In making a rash vow, and performing it.

Q. How was he punished?

A. Through his own folly he became childless.

Q. How was the Levite guilty?

A. In forsaking the service of God to supply the wants of his body.

Q. How was this?

A. He was content to serve in the temple of idols for meat, drink, and apparel. ch. xvii. 10. 11.

Q. What was his punishment?

A. He was taken prisoner by the men of Dan. ch. xviii. 17.

Q. How was the tribe of Benjamin guilty?

A. For the ravishing of a Levite's wife.

Q. What was their punishment?

A. All the other tribes rose up against them, rased their city, and slew all their men but six hundred that fled into the wilderness. ch. xx. 46. 47.

Q. How were the Ephraimites envious?

F

A. They

A. They repined at the great victory which Jephtha had obtained against the Ammonites.

Q. How were they punished?

A. Jephtha slew of them forty and two thousand. ch. xii. 6.

Q. What particular vices were there in the people of other nations?

A. In Adoni-bezek, a Canaanite, inhuman cruelty. ch. i. 7. In the men of Succoth and Penuel, churlish behaviour towards soldiers. ch. viii. 6. 8. Derision in the Philistines against Sampson.

Q. How was Adoni-bezek cruel?

A. He cut off the thumbs and great toes of seventy kings, and made them gather crumbs under his table.

Q. What was his punishment?

A. That measure which he had offered others, was laid upon himself; the Israelites when they took him, used him in the same manner. ch. i. 7.

Q. How were the men of Succoth and Penuel churlish to soldiers?

A. In denying them victuals in their extremity.

Q. What soldiers were they thus unfriendly to?

A. To Gideon and his soldiers.

Q. How did Gideon revenge himself upon them?

A. He tore their elders in pieces with thorns, overthrew the tower of Penuel, and slew the men of the city. ch. viii. 16. 17.

Q. How did the Philistines deride Sampson?

A. They used him as a fool at their feast, to make them laugh.

Q. What did this their derision moreover include?

A. Blasphemy against God.

Q. How

Q.

A.

heads

Q.

person

A.

Q.

A.

Q.

A.

offend

Q.

A.

means

Q.

A.

Egion

fix hu

woman

Jabin's

a poor

broken

four th

Q.

A.

Q. How was Sampson revenged upon them?

A. He pulled the banqueting house upon their heads. ch. xvi. 30.

Q. What do we learn in this book, as touching the person of God?

A. Two things.

Q. Which be they?

A. Mercy and Omnipotency.

Q. Wherein shewed he his mercy?

A. In pardoning their offences though they daily offended him.

Q. Wherein his omnipotency?

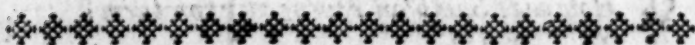
A. In bringing great matters to pass by weak means.

Q. What were they?

A. Ehud being lame of his right hand, slew king Eglon with a dagger of a cubit long: Shamgar slew six hundred Philistines with an ox-goad: Jael a woman, killed Sisera, the chief Captain of king Jabin's host, with a hammer and a nail: Gideon a poor threshers overcame an host of men with broken potsherds and rams horns: Sampson slew four thousand men with the jaw-bone of an ass.

Q. What were the acts of Eli and Samuel?

A. They are set down in the books of Samuel.



R U T H.

Question.

WHENCE *was Ruth?*

A. Of the land of Moab.

Q. *Of what birth was she?*

A. She was but basely born.

Q. *What virtues do we learn by her example?*

A. Constant love of a daughter in law to her husband's mother.

Q. *Who was her husband?*

A. Chilion the son of Elimelech, a man of Judah.

Q. *Wherein consisted the love of Ruth to her mother in law?*

A. In not forsaking her company, and in labouring for her relief. ch. ii. 18, and ch. iii. 17.

Q. *What was her mother in law called?*

A. Naomi, the wife of Elimelech.

Q. *How came it to pass that Chilion, the son of Elimelech, being an Hebrew, married with Ruth, a Moabite?*

A. Elimelech, his wife, and sons, by reason of a famine that was in Judah, went to dwell among the Moabites, and so the acquaintance grew. ch. i. 1.

Q. *How many husbands had Ruth?*

A. Two.

Q. *Which*

Q. Which was the last?

A. Boaz an Israelite.

Q. What doctrine learn we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?

A. That by the coming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should be called to salvation as well as the Jews.



I. S A M U E L.

Question.

HOW many of the Judges remain unspoken of?

A. Two.

Q. Which be they?

A. Eli and Samuel.

Q. How many sons had Eli?

A. Two.

Q. Which be they?

A. Hophni, and Phineas.

Q. What sin do we learn to beware of by the example of Eli?

A. Too much lenity towards our children.

Q. Wherein did Eli shew too much lenity towards his sons?

A. In not giving them correction for their faults.

Q. What were his sons faults?

A. Prophanation and adultery.

F 3.

Q. How

Q. How did they prophane?

A. In serving their own appetites of the sacrifices, before God was served. ch. ii. 15.

Q. How were they adulterous?

A. In using the company of such women, as after their travail came to the Temple to be purified. ch. ii. 22.

Q. Did not their father Eli rebuke them for their faults?

A. Yes, as many negligent parents do now-a-days, told them it was not well done, bade them do no more so, and let them pass.

Q. How did God punish the father?

A. Two ways.

Q. Which be they?

A. First he took his office of priesthood from him.

Q. How?

A. By suffering the Ark to be taken away by the Philistines: and then upon the news thereof Eli broke his neck. ch. iv. 18.

Q. How were his sons punished?

A. With sudden death both in one day. ch. iv. 17.

Q. What did the Philistines with the ark?

A. They brought it to Ashdod a chief city of theirs, and placed it in their temple close by the Idol Dagon.

Q. What agreement was there between the Idol and it?

A. As between God and the Devil, light and darkness, so that in the end the Idol fell down, and was broken in pieces. ch. v. 4.

Q. What

Q. What do we learn by that?

A. That when true holiness comes in place, superstition cannot stand.

Q. What sin was it in the Philistines to take away the ark of God?

A. Sacrilege.

Q. How were they plagued for it?

A. With mortality and death of the people, and with a grievous sickness called the Emerods. ch. v. 12.

Q. What did they with it then?

A. They sent it back to Israel with gifts of gold and silver.

Q. What were the gifts?

A. Five golden mice, and five golden emerods.

Q. Who received it?

A. The men of Bethshemesh.

Q. What was their sin in the receipt thereof?

A. Curiosity.

Q. How?

A. They would needs open and look into the Ark (which was lawful for none to do but Aaron and his sons) to see if the Philistines had stolen away any of the reliques.

Q. How did God punish them for this presumption?

A. He smote of those men fifty thousand, three-score and ten. ch. vi. 19.

Q. What do we learn by this?

A. Not to pry into the secrets of God further than we have commission.

Q. How did Israel recover the favour of God again?

A. By repentance.

Q. By

Q. By whose counsel?

A. By Samuel's.

Q. Wherein did they shew repentance?

A. In acknowledging their sin, in fasting and lamenting. ch. vii. 6.

Q. What was their speed afterward?

A. Prosperous.

Q. How?

A. They slew the Philistines, recovered their lost cities, and established peace. ch. vii. 10. 14.

Q. What virtues do we note in Samuel?

A. A diligence in his calling towards men, and sincerity of faith towards God.

Q. How did he shew his diligence towards men?

A. In governing justly.

Q. How his sincerity of faith towards God?

A. In truly performing the duty of a priest and a prophet.

Q. What reason then had the people to mislike the government of judges, and to crave a king?

A. First, because when Samuel waxed old, he resigned his authority to his sons, and they were extortioners, and took bribes: and secondly, by reason of the mutability of man's nature, that for the most part affects alteration and change.

Q. Was God pleased with their desires?

A. No.

Q. Why?

A. Because they thirsted for another kind of government than he had appointed them, and seemed to prefer their own opinion before his wisdom.

Q. How did Samuel shew they had offended?

A. By

A. By causing it to thunder and rain in wheat harvest.

Q. How?

A. By his prayer and invocation. ch. xii. 13.

Q. What did the people then?

A. They repented.

Q. Was God merciful?

A. Yea, and promised to be a gracious God, both to them and their king, upon condition they would serve him; so ready is God always to pardon sinners, if they will turn unto him. ch. xii. 19. 22.

Q. What is to be noted in the life of Saul?

A. Two things.

Q. Which be they?

A. His virtues, and his vices.

Q. What were his virtues?

A. He fought the battles of the Lord, and overthrew his enemies.

Q. Why was his kingdom taken from him?

A. Because of his vices.

Q. How many were his particular vices?

A. Eleven.

Q. What was the first?

A. His usurping the priest's office. ch. xiii. 9. 12.

Q. What was the second?

A. He slew not Agag the king of the Amalekites, as God had commanded him. ch. xv. 3.

Q. When Samuel reproved him for this fault, what was the third sin he ran into?

A. Obstinacy.

Q. How?

A. He

A. He stood to it to the prophet's face that he had not offended. ch. xv. 20.

Q. What was the fourth offence?

A. Envy.

Q. How?

A. He grudged at the virtues and good success of David. ch. xviii. 9.

Q. What was his fifth offence?

A. Ingratitude.

Q. How?

A. He would have slain David the very time that he delivered him (by his music) from the torment of the wicked spirit. ch. xviii. 11.

Q. What was his sixth offence?

A. Inconstancy in his word.

Q. How?

A. He promised David his daughter Merab in marriage, and afterwards gave her away to another. ch. xviii. 17.

Q. What was his seventh offence?

A. Treachery of mind?

Q. How?

A. He would have betrayed David to the Philistines. ch. xviii. 22. &c.

Q. What was the eighth offence?

A. Murder.

Q. How?

A. He would have killed David in his bed. ch. xix. 15.

Q. Who preserved him?

A. Michal his wife, and the daughter of Saul. ch. xix. 12.

Q. After

Q. After what manner did she preserve him?

A. In letting him down through a window when the house was searched.

Q. What do we learn by that?

A. The duty of a faithful wife to a virtuous husband, rather than to a wicked father.

Q. What was his ninth offence?

A. He would have killed his own son Jonathan, for excusing David. ch. xx. 33.

Q. What was his tenth offence?

A. He slew the Lord's priest. ch. xxii. 18.

Q. What was his eleventh offence?

A. He consulted with witches. ch. xxviii. 8.

Q. How did God punish him for these offences?

A. Five manner of ways.

Q. Which be they?

A. First, he took his kingdom from him, and gave it to David. ch. xv. 28. Secondly, he deprived him of his holy spirit, and possessed him with a fiend. ch. xvi. 14. Thirdly, he gave his enemies victory over him. ch. xxx. Fourthly, his own sons were slain. Fifthly, he despaired, and slew himself. ch. xxxi.

Q. What was the reason that he persecuted David as he did?

A. His jealousy of him, as knowing he should succeed him in his kingdom.

Q. What did he shew in that?

A. Contempt against the ordinance of God.

Q. Was David then chosen before the death of Saul?

A. Long before.

Q. In his election what do you observe?

A. That God, in chusing his ministers, bath not
so

so much respect to the outward gifts of the body, as to the inward graces of the mind.

Q. How did that appear?

A. In chusing David the youngest, and weakest of his brothers; and refusing the rest of more comely aspect and countenance. ch. x.

Q. After David was chosen King, what were his acts?

A. He slew a lion and a bear, and vanquished great Goliath.

Q. What may we understand by his prospering in strength and power?

A. That to a virtuous mind, God will also give vigour of body.

Q. What did he figure by his victory over Goliath?

A. The victory of Christ over the Devil.

Q. What virtues do we learn from David in the first book of Samuel?

A. Three.

Q. Which be they?

A. Patience, clemency, and loyalty.

Q. Wherein did he shew his patience?

A. In quiet bearing of persecution.

Q. How manifold was his persecution?

A. Two-fold; first by Saul, and then by the Amalekites.

Q. How many ways did Saul persecute him?

A. Three manner of ways.

Q. What were they?

A. First, by bringing him in danger of death: Secondly, of famine: Thirdly, by driving him into exile.

Q. How many times was he in danger of death?

A. Six times.

Q. Which

Q. Which be they?

A. First, in the presence of Saul, when Saul threw his spear at him. Secondly, in being sent by Saul to fetch an hundred fore-skins of the Philistines: Thirdly, in his chamber, when his wife Michal delivered him: Fourthly, in Gath, when he escaped from king Achish, by counterfeiting madness: Fifthly, when he was in the same cave with Saul: Sixthly, when the men of Ziglåg would have stoned him.

Q. How many times was he in danger of famine?

A. Twice: first, when he did eat the shew-bread. ch. xxi. 6. Secondly, when he sent to Nabal for provision. ch. xxxv. 23.

Q. Where lived he an exile?

A. First, in the wilderness, and then among the Philistines.

Q. Wherein did he shew his clemency?

A. In pardoning Nabal's churlish answer, when he had vowed his ruin. ch. xxv. 33.

Q. At whose entreaty did he pardon him?

A. At Abigail's, Nabal's wife.

Q. What do we learn by that?

A. That many times the follies of men are excused by the wisdom of their wives.

Q. How was he persecuted by the Amalekites?

A. They took his wives Abinoam and Abigail prisoners.

Q. Who rescued them?

A. David.

Q. Wherein shewed he his loyalty?

A. Not only in refraining to lay violent hands upon Saul his anointed Sovereign, though twice he were

in his power, and might have slain him, but also in praying for his welfare.

Q. How often was Saul in his power?

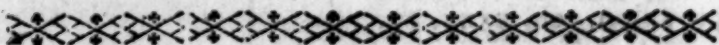
A. Twice.

Q. Where?

A. Once in the cave of the rocks of Engedi, and another time in the wilderness of Ziph, near the mountain Hachilah. ch. xxiv. 4. and xxvi. 8.

Q. What do we learn by this?

A. That no subject ought to lay violent hands on his prince be he ever so wicked.



II. S A M U E L.

Question.

WHO was the first offender David punished after he came to the crown?

A. A pick-thank and a counterfeit.

Q. What was he?

A. An Amalekite.

Q. How did he counterfeit?

A. He told David he had slain Saul. ch. i. 10.

Q. How did he insinuate and pick a thank with David?

A. He brought him the crown that Saul wore upon his head, and the bracelet that he had upon his arm. ch. i. 10.

Q. How did the King accept this news?

A. He rent his clothes, wept, and fasted till night.

Q. What

Q.
sequ
the
Q.
A.
inst
frow
the l
one
Q.
enter
A.
Q.
A.
Q.
A.
made
Q.
A.
Q.
A.
Q.
A.
by re
and A
Q.
A.
Q.
A.
cherou
Joab's

Q. What learn we by that?

A. The tender compassion of David, and consequently that which ought to be in Christians for the hard misfortune even of our enemies. ch. i. 17.

Q. How did he reward the counterfeit?

A. As I wish all counterfeit pickthanks may be: instead of a rich reward which he hoped for, he frowned upon him, asked him how he durst shed the blood of the Lord's Anointed, and commanded one of his followers to kill him. ch. i. 15.

Q. How was the state of the kingdom when David entered upon it?

A. Like a tempestuous Sea.

Q. What was the reason?

A. A civil dissention.

Q. Who raised it?

A. Ishbosheth, the son of Saul, whom Abner made king of Israel.

Q. Did they make war upon David?

A. They did.

Q. How was that war ended?

A. God gave David victory.

Q. By what means?

A. First by force of arms. ch. ii. 17. Secondly, by reason of a private quarrel between Ishbosheth and Abner, his chief captain. ch. iii. 8.

Q. Whither went Abner?

A. He fled to David.

Q. What was his welcome thither?

A. Joab, David's chief captain, slew him treacherously, because Abner before had slain Asahel, Joab's brother. ch. iii. 27.

Q. Was David privy to this act?

A. No, but greatly lamented it, and prayed to God to reward Joab according to his desert. ch. iii. 29.

Q. What became of Ishbosheth?

A. After Abner left him, two of his own servants, (Baath and Rechab) traiterously slew him, and brought his head to David. ch. iv. 8.

Q. How did David reward them?

A. As villains should be, he caused them to be slain, had their hands and feet cut off, and afterwards hanged them up for an example, over the pool in Hebron, ch. iv. 12.

Q. What do we learn by these circumstances?

A. The good hope of David's virtuous government.

Q. What was the next argument of his virtuous government?

A. He did that which every good Prince ought to do,

Q. What was that?

A. He studied to advance religion.

Q. How?

A. In bringing the ark of God into the City, dancing before it, to shew his zeal and gladness, and purposing to build a temple to the Lord, where his name might be called upon. ch. vi. 16.

Q. How did God accept his zeal and good intent?

A. So well, that he gave him dominion over many nations, and promised to establish the kingdom to his posterity for ever, ch. vii. 12, and ch. 8.

Q. What did Michal when she saw David her husband dance before the ark?

A. As

A.
godly

Q.
from

A.

Q.

A.

der;

Q.

A.

Q.

A.

Q.

A.

victory

power

Q.

A.

in his

Q.

A.

Q.

A.

sprang

Q.

A.

Q.

A.

for wh

Q.

A.

and dig

A. As the wicked of our time, she laughed his godly zeal to scorn. ch. vi. 16.

Q. After this, how many times did David fall from God?

A. Thrice.

Q. In what manner?

A. First, through lust: secondly, through murder; last of all, through presumption.

Q. How did he offend through lust?

A. He knew the wife of Uriah. ch. xi. 4.

Q. How through murder?

A. He caused her husband to be slain. ch. xii. 15.

Q. How through presumption?

A. He numbered his people, as depending upon victory by the multitude of men, and not by the power of God. ch. xxiv. 1.

Q. How did God plague him for his first two sins?

A. He kindled dissension against him both within his house and without.

Q. How within his house?

A. Two manner of ways.

Q. Which were they?

A. First, by the means of a deadly hate that sprang up between his sons.

Q. Which sons?

A. Absalom and Ammon.

Q. How?

A. Ammon deflowered Thamar Absalom's sister, for which Absalom slew Ammon. ch. xiii. 29.

Q. What was the second cause of dissension?

A. Absalom conspired against his father's crown and dignity. ch. xv. 12.

Q. How did he conspire?

A. By stealing the hearts of the people from his father, by courteous and flattering speeches,

Q. Who was his chief counsellor?

A. Ahitophel.

Q. What became of Ahitophel?

A. He hanged himself, ch. xvii. 23.

Q. What became of Absalom?

A. He likewise had an untimely death.

Q. In what manner?

A. As he fled before his father's army, riding under an oak, he was hanged by the hair of the head, and afterwards thrust through the body with a dart by Joab. ch. xviii. 9. 14.

Q. What may we learn by these men's overthrow?

A. That treason will always have a shameful end.

Q. How was dissension stirred up against David without his own house?

A. Two manner of ways.

Q. Which be they?

A. First, by the reproach of a base subject of his, vomited out against him, and then by the foreign malice of the Philistines, ch. xxi.

Q. What was the subject called that reviled him?

A. Shimei, of the house of Saul,

Q. How did he revile him?

A. He called him a murderer, and cast stones and dirt in his face, ch. xvi. 7. 13.

Q. Did David endure it?

A. Yes (as he did all his former troubles) with patience, commanding his men of war not to touch Shimei

Shim
of
more
for th

Q.
ence

A.

Q.

A.

sheth

Q.

A.

to dri
their

Q.

A.

Q.

A.

three
days

Q.

A.

Q.

A.

God t
men a

Q.

A.

Q.

friend

A. Y

promis
his dist

Shimei; for, said he, my Son which came out of my own bowels, sought my life, then how much more may this *Benjamite* do it? Suffer him to curse, for the Lord hath bidden him. ch. xvi. 11.

Q. What virtue shone in David besides his patience?

A. Gratitude and continency.

Q. Wherein did he shew himself grateful?

A. In giving all the lands of Saul to Mephibosheth, his friend Jonathan's son. ch. ix. 9.

Q. Wherein was he continent?

A. In refusing (being very faint through thirst) to drink of the water which men had hazarded their lives to fetch him, ch. xxiii. 17.

Q. How was David plagued for his presumption?

A. God offered him the choice of three plagues.

Q. Which be they?

A. Either to have seven years famine, or to fly three months before his enemies, or to have three days pestilence in the land. ch. xxiv. 13.

Q. Which did David chuse?

A. Three days pestilence.

Q. What was his reason?

A. Because he had rather fall into the hands of God than man; for God will be merciful, when men are pitiless.

Q. How many of his people died of the pestilence?

A. Threescore and ten thousand, ch. xxiv. 15.

Q. In all the troubles of David, did God send no friend to comfort him?

A. Yes, God is a God of mercy, and as he doth promise, even so he will perform: at all times of his distress, he raised him some friend or other.

Q. Which

Q. Which were they?

A. Before Saul died, Jonathan, Michal, Abimelech the priest, four hundred men that came to his aid in the wilderness, Abigail rich Nabal's wife, that brought him provision, and Achish king of Gath, that gave him a city called Ziglag to dwell in.

Q. After Saul's death in the time of his persecution, who were his friends?

A. Beside many other of his subjects that stuck unto him, Hushai shewed himself a special friend in overthrowing the counsel of Ahitophel, whereby the rebellion of his son Absalom was cut off, ch. xvi. and old Barzillai that succoured him when he fled from his son. ch. xix. 32.

Q. Notwithstanding the manifold trouble David had, did he at last find rest?

A. Yes, and died in peace.

Q. What doth his troublesome life and quiet end figure unto us?

A. The race of the chief King of heaven and earth, Christ Jesus, who according to the flesh was persecuted on every side (as David was) with outward and inward enemies, as well in his own person as in his members, but at last overcame all, and gave his Church perpetual victory, for which his Name be praised.

KINGS

✠

K I

W

Q.

A.

Q.

A.

more

Q.

A.

Q.

A.

Q.

A.

althoug

Q.

A.

ch. ch

Q.

A.

Q.

A.

Q.

A.

things,

he had

else,

KINGS and CHRONICLES.

Question.

WHO succeeded David?

A. His son Solomon.

Q. What was the first thing he asked of God?

A. Wisdom and God gave it him. ch. iii. 11.

Q. What did he shew therein?

A. That wisdom beautifieth a prince or ruler more than wealth or honour.

Q. What was the first sin he punished?

A. Rebellion in Adonijah. ch. ii. 25.

Q. What was the second?

A. Murder.

Q. In whom?

A. In Joab, for the death of Abner and Amasa, although he fled to the altar for refuge.

Q. What doth that signify?

A. That no place ought to shelter an homicide, ch. ii. 34.

Q. What was Solomon's estate?

A. Peaceful and full of pomp.

Q. How came it to pass?

A. By the gift of God.

Q. Wherefore?

A. Because he asked wisdom first, and above all things, (when God put him to his choice) therefore he had not only wisdom given him, but all things else.

Q. How

82 KINGS and CHRONICLES.

Q. How did he shew himself thankful?

A. In employing his wealth and wisdom to the glory of God.

Q. How was that?

A. He judged justly, and built a most sumptuous temple to the name of the Lord.

Q. Wherein consisted the magnificence of Solomon?

A. In these things: he ruled all the kingdoms from the river of Euphrates unto the land of the Philistines, and the borders of Egypt. ch. iv. 21. His victuals for one day were thirty measures of fine flour, and threescore measures of meal. ch. iv. 22. Ten fat oxen; and twenty oxen of the pasture; an hundred sheep, besides harts, bucks, bugles and fat fowl. ch. iv. 13. He had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. ch. iv. 26. Gold and silver were as plentiful as stones. ch. x. 27. He had seven hundred wives and three hundred concubines. ch. xi. 3. Beside all this, he had wisdom more than any man living.

Q. Yet in the end, notwithstanding he had his heart's desire in these and all things else, what was his opinion of this world's felicity?

A. That all was vanity and vexation of spirit.

Q. Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?

A. He did.

Q. In what manner?

A. By adultery and idolatry. ch. xi. 5.

Q. What do we learn by that?

A. That how much soever we may exceed in honour

honour, wisdom or riches, yet we may fall as Solomon did.

Q. How was Solomon punished for his sin?

A. God raised up enemies against him, and after his death divided his kingdom, leaving the least part to his son.

Q. Why did not God quite extinguish his race, considering his sin?

A. Because of the promise which he made to his servant David, 1 Kings, xi. 34.

Q. Who succeeded Solomon?

A. His son Rehoboam.

Q. How many tribes had he under his dominion?

A. Two; Judah and Benjamin.

Q. Who ruled over Israel?

A. Jeroboam, a servant of king Solomon.

Q. How many tribes were under him?

A. Ten. ch. xi. 31.

Q. What vices do we learn to shun by the lives of the kings of Israel and Judah?

A. Not to corrupt religion to serve our own turns.

Q. By whose example?

A. By the example of Jeroboam, king of Israel. ch. xii. 28.

Q. What else?

A. Not to lay violent hands upon God's ministers.

Q. By the example of whom?

A. Of Jeroboam. ch. xiii. 4.

Q. How did God punish him?

A. As he thrust out his hand to strike the prophet

84 KINGS and CHRONICLES.

phet of the Lord, his hand withered, and he could not pluck it back again. ch. xiii. 4.

Q. What else?

A. Not to conspire against the king.

Q. By the example of whom?

A. Of Zimri, that slew Elah king of Israel, being drunk in Tirzah, and afterward sat upon the throne. 1. Kings. xvi. 10.

Q. What was the end of Zimri?

A. He reigned but seven days, and being besieged in Tirzah, and finding no way to escape, burnt the King's palace and himself in it. ch. xvi. 18.

Q. What else?

A. Not wrongfully to desire our neighbour's goods.

Q. By the example of whom?

A. Ahab, King of Israel.

Q. What else?

A. Not to shed our neighbour's blood, to be made owner of his goods.

Q. By the example of whom?

A. Of Ahab and Jezebel, who by the practice of false witness put Naboth to death, and took his vineyard, ch. xxi. 13.

Q. How were they punished?

A. Ahab was slain at Ramoth-Gilead, and Jezebel was thrown out of her chamber-window, and dashed in pieces. ch. xxii. 34. and 2 Kings. ix. 33.

Q. What else?

A. Not to hate the preachers of God, because they grate upon our galled consciences.

Q. By the example of whom?

A. Of

KINGS and CHRONICLES. 85

A. Of Ahab. ch. xxii. 8.

Q. *What else?*

A. Not to be covetous.

Q. *By the example of whom?*

A. Of Gehazi, that took money, garments, sheep, oxen, and other things where he should not.

Q. *What was his punishment?*

A. He was plagued with the leprosy. 2. Kings v. 27.

Q. *What else?*

A. Not to take counsel of spirits in time of sickness, or any other extremity.

Q. *By the example of whom?*

A. Of Ahaziah, who having taken a fall through the lattice of a window, sent his servants to Baalzebub, to know if he should recover or no. 2 Kings i. 2.

Q. *How did God punish him for that sin?*

A. He suffered him to pine upon his bed for want of help. 2 Kings i. 4.

Q. *What else?*

A. Not to blaspheme the name of God.

Q. *By the example of whom?*

A. Of Senacherib the Assyrian.

Q. *How was he punished?*

A. God slew of his soldiers an hundred fourscore and five thousand men; and when he returned into his own country, his sons murdered him in the temple of his idol gods. 2 Kings. xix. 35. 37.

Q. *What else?*

A. Not to deride God's ministers.

Q. *By the example of whom?*

H

A. Of

A. Of the children of Bethel, that called Elifha bald-pate. 2 Kings ii. 24.

Q. How were they punished?

A. Two bears came out of the forest, and tore them in pieces.

Q. What else?

A. Not to be vain-glorious.

Q. By the example of whom?

A. Of Hezekiah, that in pride shewed all his wealth to the Embassadors of Babel.

Q. How was he punished?

A. God gave all that wealth afterward into the hands of the king of Babel for a prey. 2 Kings xx. 17. 18.

Q. What else?

A. Not to mock or jest at the preaching of the word of God.

Q. By the example of whom?

A. Of Zedechiah, and his subjects, who mocked and despised the prophets that were sent to forewarn them of their destruction. 2 Chron. xxxvi. 16.

Q. What was their punishment?

A. Zedechiah himself for despising the light of the soul, lost the sight of his body, his eyes were pulled out, his sons were slain before him, and he and the people carried into captivity to Babylon.

Q. What virtues do we learn by the lives of the kings of Israel and Judah?

A. To have a sure confidence in the providence of God.

Q. By the example of whom?

A. Of Elijah the prophet, to whom in time of famine God sent meat by the ravens. 1 Kings xix. 6.

Q. What else?

A. To

A. To be charitable to the distressed.

Q. By the example of whom?

A. Of the widow of Sarepta: whose oil and meal, the more she spent, the more she had, for her kindness shewed to Elijah. 1 Kings xvii. 16.

Q. What else?

A. To be zealous in prayer.

Q. By the example of whom?

A. Of Elijah, who in time of great drought called faithfully upon the Lord, and he poured down rain upon the earth. 1 Kings xviii. 45.

Q. How many are the degrees by which prayer ascends into heaven?

A. Six.

Q. Which be they?

A. First, humility, in shewing reverence with the members of the body, as kneeling &c. Secondly, devotion, in minding nothing else when we pray. Thirdly, faith, in believing to obtain what we pray for. Fourthly, integrity of heart, not to ask any thing but what is just. Fifthly, in conversation of life, that our manners answer our devotion. Sixthly, perseverance, that is, never to faint, or be weary of so good an exercise.

Q. What learn we hence?

A. Not to doubt of our resurrection?

Q. By the example of whom?

A. Of Elijah, that was taken body and soul up into heaven. 2. Kings. ii. 11.

Q. What else?

A. To be faithful.

Q. Why?

A. Because where faith is, nothing seems impossible.

Q. By the example of whom?

A. Of Elisha, that raised the dead to life, cured Naaman the leper, and made iron to swim upon the waters. 2 Kings. iv. 35. and ch. vi. 6.

Q. What else?

A. Not to distrust the omnipotency of God.

Q. By the example of whom?

A. Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of man's hand. 2 Kings. vii. 6, 7.

Q. What else?

A. To assure ourselves of God's help, howsoever we are forsaken of men.

Q. Why?

A. Because millions of angels incamp about the faithful. 2 Kings vi. 17.

Q. What else?

A. To advance true religion.

Q. By the example of whom?

A. Of Josiah king of Judah, that put down idolatry, and commanded the law of God to be read in the temple. 2 Kings xxiii. 2.

Q. What else?

A. Not to spare our own parents in case of religion.

Q. By the example of whom?

A. Of Aza, king of Judah, that deposed his own mother for adultery. 2 Chron. xv. 16.

Q. What else?

A. To provide living for the ministers of God.

Q. By the example of whom?

A. Of Hezekiah king of Judah, that command-

ed

ed the tithes of corn, wine, oil, and honey to be brought to the priests. 2 Chron. xxxi. 4. 5.

Q. What is the meaning of the thankfulness which ought to be shown to God?

A. Not to doubt of forgiveness, if we repent.

Q. By the example of whom?

A. Of Manasseh, king of Judah, whom upon his hearty repentance, God delivered out of captivity. 2 Chron. xxxiii. 13.

When we are once planted in peace, and have the use of our reason as the faculties did for the preservation of human society by seeing good laws executed.

Question.

WHO wrote this book?

A. Ezra.

Q. Of what nation was he?

A. A Jew, of the family of Aaron.

Q. How many things do we generally learn out of this book?

A. Four.

Q. What is the first?

A. The truth of God's mercy.

Q. How?

A. In that, according to his promise, after seventy years were expired, he delivered his people out of captivity.

Q. By the favour of whom?

A. Of Cyrus king of Persia.

Q. Who brought them home?

A. Zerubbabel and Ezra.

Q. What is the second thing we learn out of this book?

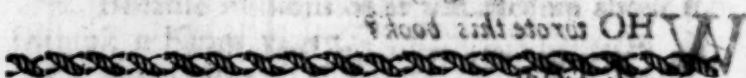
A. The thankfulness which ought to be in us for God's benefits, as was in the Israelites after their return. ch. vii. 27.

Q. What is the third?

A. The care we ought to have to establish true religion, by the example of the Israelites, who never ceased till they had built the temple of the Lord, and published his laws. ch. vi. 15. 16.

*Q. What is the fourth? **

A. When we are once planted in peace, and have the use of true religion, to labour as the Israelites did for the preservation of human society, by seeing good laws executed. ch. x.



N E H E M I A H.

Question.

WHAT was Nehemiah?

A. A Jew, and in great favour with Darius.

Q. What was his disposition?

A. He feared God, and desired the good of his country.

Q. How did that appear?

A. First, by his daily prayer; next by the lamentation he made for the misery of his countrymen, ch. i. 4. and lastly, by obtaining means to help them.

Q. He did not, then (as many will in these our days)

days) say, God help only, and so forget the misery of their brethren, but he laboured to give them succour?

A. He did.

Q. In what manner?

A. He procured a licence of the King to get provision for the repairing of Jerusalem. ch. ii. 8.

Q. Who hindered him in this work?

A. Sanballat the Horonite, and Tobiah the Ammonite.

Q. For what cause?

A. Through malice.

Q. What do we learn thereby?

A. That the Devil and his instruments still lie in wait to hinder virtuous exercises.

Q. How did they hinder the Jews?

A. By raising war upon them.

Q. Did the Jews then leave off their enterprise?

A. No: they laboured with one hand, and held the sword in the other. ch. iv. 17.

Q. What doth their diligence teach us?

A. In repairing the new Jerusalem of our souls, as they did the old Jerusalem of their earthly habitation, to practise the deeds of charity with one hand, and in the other to hold the shield of faith to keep off the assaults of the Devil and his instruments.

Q. What did Nehemiah repair in Jerusalem?

A. The walls of the broken buildings.

Q. What else?

A. Decayed religion, and corruption of manners. ch. xiii.

E S T H E R

Question.

WHAT was Esther?

A. A poor maid.

Q. How was she advanced?

A. To be the wife of a King.

Q. By what means?

A. By the providence of God, and her own virtue.

Q. To what end?

A. To protect the Jews her countrymen.

Q. What vices do we learn to shun by the contents of this book?

A. Not to feast in ostentation of our riches.

Q. By the example of whom?

A. Of Ahasuerus king of Persia and Media, that made a feast for an hundred and fourscore days. ch. i. 14.

Q. What else?

A. The disobedience of wives to their husbands.

Q. By the example of whom?

A. Of Vashti, Ahasuerus's Queen, that refused to come to him when he sent for her.

Q. What was her punishment?

A. She was banished the King's company for ever.

Q. What do we learn else?

A. Not

A. Not to buy sin with the price of money.

Q. By the example of whom?

A. Of Haman, who would give the King ten thousand talents of silver to have the Jews destroyed. ch. iii. 9.

Q. What else?

A. Not to harbour pride and contempt in our hearts.

Q. By the example of whom?

A. Of proud Haman that wished the death of every one that did not salute him.

Q. What was his punishment?

A. He was hanged himself upon the gallows that he had made for another man. ch. vii. 10.

Q. What virtues do we learn out of this book?

A. To observe temperance in our feasting.

Q. By the example of whom?

A. Of king Ahasuerus, that commanded (during his feast) no man should be compelled to drink more than he pleased. ch. i. 8.

Q. May not Christians be ashamed of this?

A. Yes.

Q. Shew me your reason.

A. Because he that was a Heathen thought it a sin to carouse, but we that know God, make it no conscience to be drunk.

Q. What virtues learn we else?

A. The love of a woman to her countrymen.

Q. By the example of whom?

A. Of Esther, that made void a decree purchased by Haman, for the destruction of all the Jews in Persia. ch. viii. 11.



J O B.

Question.

WHAT learn we in general out of this book of Job?

A. Five things.

Q. Which be they?

A. First, uprightness of life, in these words; and Job was an upright and just man. ch. i. 1. Secondly, patience in affliction. Shall we receive good at the hand of the Lord, and not evil. ch. ii. 10. Thirdly, mutability of the world, in these words; such things as my soul abhorred to touch (are sorrows) are my meat, ch. vi. 7. Fourthly, the envy of the Devil, in these words; touch that he hath, and see if he will not blaspheme thee to thy face, ch. i. 11. Fifthly, the mercy of God, in these words; he maketh the wound and bindeth it up, ch. v. 18.

Q. Wherein consisted this uprightness?

A. In three things.

Q. Which be they?

A. In holiness towards God, in uprightness towards the world, and in sobriety towards himself.

Q. In holiness how?

A. He offered burnt-offerings for himself and for his children, ch. i. 5.

Q. In righteousness how?

A. He was eyes to the blind, ch. xxix. 15. and feet to the lame. ch. xxix. 15. He fed the hungry,

hungry, ch. xxxi. 17. He clothed the naked. ch. xxxi. 19. He supported the widow and fatherless, ch. xxxi. 16, 21. He harboured the stranger. ch. xxxi. 32. He judged justly. ch. xxix. 14.

Q. In sobriety how?

A. His heart was not infected with lust, ch. xxxi. 7. Nor did his feet walk in deceit, ch. xxxi. 5. Nor made he his gold his hope. ch. xxxi. 24. Nor did his mouth kiss his hand, (that is) he was not vain-glorious. ch. xxxi. 27.

Q. Wherein consisted his patience?

A. In bearing with the mutability, and change of his estate.

Q. Wherein consisted the change of his estate?

A. In five things.

Q. Which be they?

A. First, he lost his children and his wealth. ch. i. Secondly, his body became leprous. ch. ii. 7. Thirdly, his friends upbraided him. ch. iv. 5. Fourthly, his wife forsook him. ch. xix. 17. Fifthly, his own servants despised him. ch. xix. 15.

Q. Wherein consisted the envy of the Devil?

A. In tempting him many ways before he would be satisfied of his constancy.

Q. Wherein consisted the mercy of God?

A. In this, as he did smite, so he did heal: as he did punish, so he did preserve: as he did take away, so he did restore.

Q. How was Job restored?

A. Double the wealth he had before. ch. xlii. 10.

Q. What do we learn by that?

A. That God's mercy is greater than his judgment.

Q. What

Q. What have we when we come into this world?

A. Nothing.

Q. What shall we have when we depart?

A. As much, ch. i. 21.

Q. What shall he reap that soweth iniquity?

A. The same, ch. iv. 8.

Q. Can any man say to himself—"I am righteous?"

A. No, not the Angels in heaven, ch. iv. 18.

Q. What is man born to by nature?

A. To travail, as natural as it is for the sparks to fly upward, ch. v. 7.

Q. To what may we compare feigned friends?

A. To a river that in summer is dry, and in winter frozen, ch. vi. 15.

Q. To how many things may we liken the vanishing frailty of man's age?

A. To six things.

Q. Which be they?

A. First, to the vanishing of a cloud, ch. vii. 9. Secondly, to the swiftness of a weaver's shuttle, ch. vii. 6. Thirdly, to a shadow, ch. viii. 9. Fourthly, to the hasty speed of a post, ch. ix. 25. Fifthly, to the sailing of a ship, and the flight of an eagle, ch. ix. 26. Sixthly, to a flower that shoots forth in the morning, and is withered by night, ch. xiv. 2.

Q. What shall devour the house of bribes?

A. Fire.

Q. May a man boast of the greatness of his birth?

A. No.

Q. Why?

A. Because corruption is our mother, and the worms our sisters and brothers, ch. xvii. 14.

Q. Though

Q. Though we die, what hope doth Job give us?

A. That we shall rise again, and see God in our flesh. ch. xix. 26.

Q. Of what continuance is the joy of the wicked?

A. For a moment. ch. x. 5.

Q. What may we think when we see the wicked flourish?

A. That they are kept for the day of destruction. ch. xxi. 30.

Q. How cometh wisdom unto men?

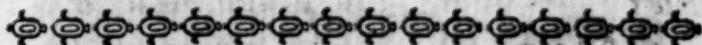
A. Neither by age nor authority. ch. xxxii. 9.

Q. How then?

A. By the gift of God.

Q. What is God?

A. Incomprehensible for power, justice and providence. ch. xxxviii. and xxxix.



P S A L M S.

Question.

WHAT is the general doctrine of the Psalms?

A. Prayer and thanksgiving; prayer, that God will continue his favour towards us: thanksgiving, for his benefits received.

Q. What man is blessed?

A. He that contemneth not God's word, but meditateth upon his law.

Q. What is he like?

A. A tree planted by the waters side.

I

Q. What

Q. What man is cursed?

A. He that sitteth in the seat with the scornors of God's word.

Q. What is he like?

A. Chaff scattered before the wind.

Q. Who conspire against God and his anointed?

A. The heathen and wicked doers.

Q. What is the end of their conspiracy?

A. Derision before God, Psal. ii. 4.

Q. In time of trouble in whom must we trust?

A. In the Lord.

Q. Why?

A. Because he will deliver us. Psal. iii. 3.

Q. Who turns the glory of God into shame?

A. Lovers of vanity and lies. Psal. iv. 2.

Q. What is a persecutor of God's people compared unto?

A. A Lion.

Q. Why?

A. Because, like a lion, he will tear in pieces and devour. Psal. vii. 2.

Q. If the wicked seek to obscure the glory of God, how will he reveal his praise?

A. Even by the mouths of babes and sucklings. Psal. viii. 2.

Q. How will the Lord judge the world?

A. In righteousness. Psal. ix. 8.

Q. Are the poor despised in God's sight?

A. No: he is their refuge. Psal. ix. 9.

Q. What is the practice of the worldly man?

A. Fraud, rapine, and tyranny. Psal. x.

Q. What

Q. What is his reward?

A. Fire, brimstone, and stormy tempests.

Q. How many are the righteous?

A. In earth none: there is not one that doeth good, no not one. Psal. xiv. 1.

Q. Who shall dwell upon God's holy hill?

A. He that speaketh truth, flanders not his neighbour, and gives not his money to usury. Psal. xv.

3. 5.

Q. Of what did David prophesy?

A. Of Christ.

Q. Wherein?

A. In these words: Thou wilt not leave my soul in the grave, nor suffer thy Holy One to see corruption. Psal. xvi. 10.

Q. What is true felicity?

A. The fruition of Christ Jesus face to face in righteousness. Psal. xvii. 15.

Q. How do the godly affect the word of God and the knowledge of it?

A. More than gold, than much fine gold, and more than honey, or the honey comb. Psal. xix. 10.

Q. In what do the men of the world put their trust?

A. In the things of the world: some in chariots and some in horse-men. Psal. xx. 7.

Q. In whom do the children of God place their hope and confidence?

A. In God: we will remember the name of the Lord our God. Psal. xx. 7.

Q. What success have the former?

A. They are brought down and fallen.

Q. And what the latter?

A. They are risen and stand upright. Psal. xx. 8.

Q. Whom will the Lord teach in his way?

A. The humble heart. Psal. xxv. 9.

Q. How doth the Lord love us?

A. More than father or mother; for when they forsake us, he will take us up. Psal. xxvii. 10.

Q. What is it that upholds the righteous, and keeps them from falling down and fainting?

A. Faith in God, and hope to see the goodness of the Lord in the land of the living. Psal. xxvii. 13.

Q. He will not then be angry for ever?

A. No, his anger endureth but a while, and though sorrow be this night, we shall have joy to-morrow. Psal. xxx. 5.

Q. What must we do when we have sinned?

A. Confess our wickedness, though it be against ourselves,

Q. What follows?

A. Forgiveness. Psal. xxxii. 9.

Q. Is it enough to eschew evil?

A. No.

Q. What then?

A. We must likewise do that which is good. Psal. xxxiv. 14.

Q. Doth David curse his enemies, and pray for their confusion?

A. He doth very often. Psal. xxxv. 4.

Q. May we do so to ours?

A. We may not; we are commanded to bless them, to pray for them, and to do them good.

Q. Was

Q. Was this then any sinful passion in David, that he so often breaks out into it?

A. Nothing less; the prophet had not commission only, but command from the Spirit of God to curse his enemies.

Q. May the wicked prosper?

A. Yea, like a green bay-tree, but they shall quickly wither. *Psal.* xxxvii. 35. 36.

Q. May the righteous be miserable?

A. Yes, but their inheritance shall be perpetual. *Psal.* xxxvii. 18.

Q. Were never any of God's children beggars?

A. Yes, no doubt, many, Elias, Lazarus, &c.

Q. Why doth David profess, that he never saw the righteous forsaken, nor their seed begging their bread?

A. It must either be taken of the prophet's experiment, that himself never saw it: or else the word *forsaken*, is the limitation of the sentence, thus, I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Q. Doth not God know all our miseries and afflictions?

A. He doth, nothing is hid from him.

*Q. What then needs David, or need we so fully to open to him our woe and wretchedness as *Psal.* xxxvii.?*

A. God suffers himself as it were to be moved by the earnestness and importunity of our prayers, commending this to us as the only means to compass what we stand in need of from him.

Q. How was the Psalmist affected with his sins?

A. The number of them being more than the

the hairs of his head, did so oppress him, that he could not look up to God's mercy, his heart failed him.

Q. Is this the condition of every true believer?

A. Yes, to be often dejected, affrighted, disquieted, nay, cast down by reason of the weight and number of their sins.

Q. What is the meaning of that prophecy, "Ride on prosperously, because of the word of truth and meekness?"—Psal. xlv. 4.

A. It refers to the doctrine of the gospel, and the kingdom of Christ, which by the meekness of its professors was first propagated, and became triumphant through the heathen world.

Q. Had the prophet the undoubted faith of the resurrection?

A. He had, witness himself, God will redeem my soul from the power of the grave, for he shall receive me. Psal. xlix. 15.

Q. What is the sacrifice that God delights in?

A. A broken spirit, a broken and a contrite heart.

Q. Is this sure of God's acceptance?

A. It is, God will not despise it. Psal. li. 17.

Q. What is the property of natural men?

A. Foolishly to persuade themselves that there is no God, or none that considers them.

Q. What follows from hence?

A. They go back, and become wholly unclean, not one of them doth good. Psal. liii.

Q. What was a special fruit of the Psalmist's faith?

A. Fearlessness of men: In God have I put my trust,

trust, I will not fear what man can do unto me.
Psal. lvi. 11.

Q. What is the vanity of rich men?

A. They heap up wealth, but know not who shall enjoy it. Psal. xxxix. 6.

Q. When the oppressed mourn, what doth God?

A. He gathers their tears into a bottle, and keeps a register of their wrongs. Psal. lvi. 8.

Q. To what end?

A. To pour so much vengeance upon their oppressors heads.

Q. What encouragement have we to rely on God?

A. The experience of his former goodness, Psal. lxi. 3.

Q. How doth God find the true disposition of his people?

A. By trial.

Q. How doth he try them?

A. As silver is tried, in the fire of affliction. Psal. lxvi. 10.

Q. In the sea of this life, what hope have we to save us from drowning?

A. A rock.

Q. What is that rock?

A. Christ Jesus. Psal. lxxii. 5.—lxxi. 3.

Q. Why are Magistrates called Gods?

A. Because they supply the place of God for the administration of justice.

Q. How do they prove to be no Gods?

A. In that they did like men. Psal. lxxxii. 6, 7.

Q. Hath God made an election of those that shall be saved?

A. Yes.

Q. When?

Q. When?

A. Before the foundations of the earth were laid. Psal. xc. 2. 3.

Q. Why are the righteous compared to a palm-tree?

A. Because as the wood of that is sweet, so ought they to be sweet wood for the building of God's church: as the leaves of it are green, so ought their words always to be virtuous: as the fruit of it is lasting, so their good deeds ought to be without ceasing.

Q. How is God made visible to our mortal eyes?

A. By his creatures; the light is his cloathing, he moves upon the wings of the wind, his messengers are flames of fire, his throne is heaven, and his footstool is the earth.

Q. Why doth not the sea overflow the earth?

A. Because God hath set it bounds which it shall not overpass. Psal. civ. 9.

Q. What is the best service of flatterers?

A. They reward evil for good, and hatred for friendship. Psal. cix. 5.

Q. What is the inconvenience of an evil tongue?

A. It woundeth like the sharp arrows of a mighty man, and burneth like coals of juniper. Psal. cxx. 4.

Q. How is God to be praised?

A. With the whole heart. Psal. ix. 1.

Q. How is he to be prayed unto?

A. Not with feigned lips.

Q. Who is our best guide?

A. The Spirit of God.

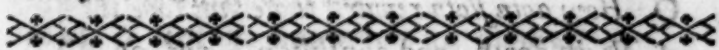
Q. Whither doth the Spirit lead us?

A. To

A. To the land of righteousness. Psal. cxliii. 10.

Q. *What is the Lord to them that trust in him?*

A. A fortress, a bulwark, and a shield. Psal. cxliv. 2.



THE PROVERBS OF SOLOMON.

Question.

WHAT is a Proverb?

A. A short saying, including much matter.

Q. *What doth it teach?*

A. Wisdom and understanding.

Q. *What is the beginning of wisdom?*

A. The fear of the Lord. ch. i. 7.

Q. *Who embraseth instruction?*

A. The wise.

Q. *Who refuseth it?*

A. The fool. ver. 7.

Q. *How doth wisdom adorn?*

A. Like a chain of gold about the neck. ver. 9.

Q. *When sinners entice us, what must we do?*

A. Not give consent. ver. 10.

Q. *How are sinners disposed?*

A. Their feet are swift to evil. ver. 16.

Q. *If we seek after wisdom, what will she do?*

A. Pour out her mind unto us, and give us understanding. ver. 23.

Q. *If we despise wisdom what will she do?*

A. Laugh at our destruction. ver. 26.

Q. *How cometh destruction?*

A. Suddenly

186 THE PROVERBS OF SOLOMON.

A. Suddenly, like a whirlwind. ver. 27.

Q. What is the hindrance to the obtaining of wisdom?

A. Sloth.

Q. How doth sloth reward those that love it?

A. With death, and confusion. ver. 32.

THE DOCTRINE of the II. CHAPTER.

Question.

Q. In what manner must we seek after wisdom?

A. As after gold and silver.

Q. Whence cometh wisdom?

A. From the mouth of God.

Q. What is the effect of wisdom?

A. It will preserve us from all vices.

Q. What is the property of an harlot?

A. To flatter with her lips. ver. 16.

Q. Whither leads her acquaintance?

A. To Hell. ver. 18.

CHAPTER III.

Question.

Q. To keep the commandments of God, what profit is it?

A. Prosperity and length of life, ver. 3.

Q. What jewels must we hang about our necks?

A. Mercy and truth.

Q. Where must they be set?

A. In the table of our heart. ver. 3.

Q. Why doth God give riches unto men?

A. By them to honour him. ver. 6.

Q. What

THE PROVERBS OF SOLOMON. 107

Q. What is the reward of that honour?

A. Our barns shall be filled with abundance, and our presses burst with new wine. ver. 10.

Q. In what sort must men be wise?

A. Not in their own conceit.

Q. Whom doth God correct?

A. Those whom he loveth. ver. 12.

Q. At what rate is wisdom valued?

A. More than gold or pearl. ver. 15.

Q. What are the handmaids of wisdom?

A. Long life. ver. 16. Pleasant days. ver. 17.

Security of soul and body. ver. 23. 24. 25.

Q. What other vices are forbidden in this chapter?

A. All malice or desire to hurt. ver. 29. All causeless contention. ver. 30. All scorning and scoffing. ver. 34.

Q. Why are these vices forbidden?

A. Because they are abomination to the Lord. ver. 32.

CHAPTER IV.

Question.

Q. How are the wicked fed?

A. With the bread of extortion, and the wine of violence. ver. 17.

Q. What infecteth the whole course of life?

A. A corrupt heart, false lips, and wanton eyes.

Q. What purifieth the whole course of life?

A. A clean heart, a true tongue, and a chaste eye. ver. 23. 24. 25.

CHAPTER

CHAPTER V.

Question.

Q. How seemeth lust at the first?

A. As sweet as honey. ver. 3.

Q. How is the end?

A. Bitter as wormwood. ver. 4.

Q. What hurt bringeth it to the body?

A. It consumeth the flesh. ver. 11.

Q. What to the purse?

A. It leaves our goods in the hands of strangers. ver. 10.

Q. Is there any thing else to be learned in this chapter?

A. Yes, to live upon our own labours, ver. 15. to be charitable to others, ver. 16. to keep wedlock inviolate. ver. 18, 19.

Q. Why ought we to be careful of these things?

A. Because we always walk in the sight of the Lord. ver. 21.

CHAPTER VI.

Question.

Q. In what case is he that is surety for another man?

A. Snared with the words of his own mouth.

Q. What learn we by the pismire?

A. Diligence.

Q. How?

A. To labour in summer to prevent the want of winter.

Q. How

this
to
of
her
24.
Q
A
Q
A
destr
neve
Q
A
when
Q
A
darkn
Q
A
ver. 1
Q
of lust

Q. How cometh poverty upon the slothful ?

A. Like an armed man.

Q. Which be the six things that God hates ?

A. First, haughty eyes: secondly, a lying tongue: thirdly, a heart imagining evil: fourthly, feet swift to shed blood: fifthly, a false witness: sixthly, sowers of contention. ver. 17. 18. 19.

Q. What is our special duty to our parents ?

A. Obedience to follow their instruction.

Q. How many ways doth a wicked woman tempt ?

A. With the beauty of her face, the flattery of her tongue, and the wantonness of her looks. ver. 24. 25.

Q. Is adultery worse than theft ?

A. Yes.

Q. Why ?

A. Because theft may be redeemed, but adultery destroyeth the soul, and the reproach thereof can never be put away. ver. 31. 32. 33.

CHAPTER VII.

Question.

Q. Why is lust called a deed of darkness ?

A. Because commonly it practiseth in the night, when the air is dark and black. ver. 9.

Q. The reason of it ?

A. Such is the guilt of conscience, that it covets darkness to shadow the filthiness thereof.

Q. What are the marks of an harlot ?

A. A wandring foot, ver. 13. an impudent face, ver. 14. and an enticing tongue. ver. 15. 16. 17.

Q. What is he like that yieldeth to the enticement of lust ?

K

A. An

A. An ox led to the slaughter, a fool that goeth to the flocks, or a bird that hasteth to the snare. ver. 22. 23.

CHAPTER VIII.

Question.

Q. Is wisdom any niggard of her good graces?

A. No, she cryeth out unto men in the gates, and in the entry of their houses, in the top of the high places, and by the high-way side. ver. 2. 3.

Q. What doth she promise?

A. The knowledge of excellent things.

Q. How doth she induce the minds of men to follow her?

A. By promising unto them, that her doctrine shall be easy and plain. ver. 9.

Q. What in this book is understood by the name of wisdom?

A. The word of God, and the doctrine of the preachers, which is easy to all them that have a desire to learn.

Q. Of what continuance is wisdom?

A. Even from eternity, before the earth was made, the depths begotten, or the mountains settled. ver. 23. 24. 25.

CHAPTER IX.

Question.

Q. In this chapter how doth wisdom allure her followers?

A. By calling them to a sumptuous banquet.

Q. What is meant by that banquet?

A. The

THE PROVERBS OF SOLOMON. 111

A. The word of God, and the ministration of the sacraments.

Q. In the third verse it is said, a foolish woman is troublesome; what understand you by the foolish woman?

A. Ignorant preachers.

Q. What is their doctrine?

A. Like stolen waters, sweet to the flesh, but unpleasant to the spirit. ver. 17. 18.

CHAPTER X.

Question.

Q. What are the vices, and virtues decyphered in this chapter for our instruction?

A. The first are wisdom and folly.

Q. What is the good that cometh by wisdom?

A. A wise son maketh a glad father.

Q. What is the hurt that cometh by folly?

A. A foolish son is a heaviness to his mother.

Q. What are the second?

A. Sloth and diligence.

Q. What is the inconvenience of sloth?

A. A slothful hand maketh poor. ver. 4.

Q. What profit comes by diligence?

A. The hand of the diligent makes rich.

Q. What are the third?

A. Righteousness and impiety.

Q. What is the good that cometh by righteousness?

A. The memorial of the just shall be blessed.

Q. What is the hurt that cometh by impiety?

A. The name of the wicked shall rot. ver 7.

112 THE PROVERBS OF SOLOMON.

Q. What are the fourth?

A. Innocency and guilt of conscience.

Q. What is the good that cometh by innocency?

A. He that walketh uprightly, walketh boldly.

Q. What is the hurt that cometh by guilt of conscience?

A. Fear and shame, for he that perverteth his ways shall be known. ver. 9.

Q. What are the fifth?

A. Love and hatred.

Q. What is the good that cometh by love?

A. It covereth offences. ver. 12.

Q. What is the hurt that cometh of hatred?

A. It stirreth up contentions.

Q. What are the sixth?

A. Silence and much babling.

Q. What is the good that cometh by silence?

A. He that refraineth his lips is wise.

Q. What is the hurt of much babling?

A. In many words there cannot want iniquity.

CHAPTER XI.

Question.

Q. What are false balances?

A. An abomination to the Lord.

Q. What pleaseth him?

A. A true weight.

Q. When pride goes before, what follows?

A. Shame.

Q. How is lowliness rewarded?

A. With

A. With wisdom and honour.

Q. *Can riches deliver in the day of wrath?*

A. No.

Q. *What is our refuge then?*

A. True righteousness. ver. 4.

Q. *How is the way of the righteous?*

A. Direct and straight.

Q. *How is the way of the wicked?*

A. Crooked and stumbling. ver. 5.

Q. *Whither leads the path of the one?*

A. To life.

Q. *Whither leads the path of the other?*

A. To death. ver. 19.

Q. *Can friendship defend evil deeds?*

A. No, for in the end they shall be punished.

ver. 21.

Q. *How shall he be rewarded that is virtuously liberal?*

A. With increase.

Q. *How he that spareth more than is convenient?*

A. With poverty and indignation. ver. 24.

Q. *How seemeth a woman without discretion?*

A. Like a jewel of gold in a swine's snout.

ver. 22.

Q. *Whom do the people curse?*

A. Hoarders up of corn.

Q. *And whom will they bless?*

A. Such as bring it forth to sell. ver. 26.

CHAPTER XII.

Question.

Q. What is a virtuous woman to her husband?

A. A crown of gold upon his head.

Q. And what is she that maketh her husband ashamed?

A. Corruption to his bones. ver. 4.

Q. How do the godly and the wicked differ?

A. First in their thoughts; the thoughts of the just are right, but the counsels of the wicked are deceitful. Secondly, in their words; the talk of the wicked is to lie in wait for blood, but the mouth of the righteous will deliver them. ver. 6. Thirdly, in their works; the wicked worketh a deceitful work, but he that soweth righteousness, shall receive a sure reward. ch. xi. 18. Fourthly, in their end; the wicked perish, but the house of the righteous shall stand. ver. 7.

Q. Are not many men despised for poverty?

A. Yes.

Q. But what is he that is poor, and liveth of his own labour?

A. Better than he that boasteth and lacketh bread. ver. 9.

Q. What are the words of a perverse tongue?

A. Like the pricking of a sword.

Q. Why?

A. Because they provoke others to anger. ver. 18.

CHAPTER XIII.

Question.

Q. What is the chief use of the tongue?

A. To

A. To glorify God.

Q. *Using it so, what follows?*

A. That a man shall receive much good by the fruit thereof. ver. 2.

Q. *What is one property of a sluggard?*

A. To desire much, but to take pains for nothing.

Q. *How is he rewarded?*

A. His soul is still empty, and he finds no relief. ver. 4.

Q. *There are two sorts of men, who under the name of riches, shew themselves both dissemblers, which be they?*

A. He that maketh himself rich, and hath nothing; and he that maketh himself poor, having much wealth. ver. 7.

Q. *But those qualities being referred to the goods of the mind, what is the fault of the first?*

A. Vain-glory in being proud of that he hath not.

Q. *What is the fault of the second?*

A. Not any at all, but rather commendable modesty, that although he be virtuous, yet he had rather other men should speak of it than himself. ver. 7.

Q. *What shall become of evil gotten goods?*

A. They shall waste.

Q. *What of those that are truly gotten?*

A. They shall increase. ver. 11.

Q. *When hope is deferred, what doth it bring?*

A. Faintness of heart.

Q. *But once accomplished, what is it then?*

A. A tree of life. ver. 12.

Q. *What*

A. To

Q. What is it to be obedient?

A. It makes a man gracious.

Q. What is it to be disobedient?

A. It maketh a man to be hated. ver. 15.

Q. When we send forth a messenger what must our care be?

A. That he be virtuous and wise.

Q. Why?

A. Because a wicked messenger procureth much hurt to himself and others, but a faithful ambassador is a preservation to both. ver. 17.

Q. How shall he be rewarded that refuseth instruction?

A. With poverty and shame.

Q. How he that embraceth discipline?

A. He shall be honoured. ver. 18.

Q. What company ought we to keep?

A. The wise, so we shall be wise.

Q. What company ought we to shun?

A. The company of fools, because with them we shall be afflicted. ver. 20.

Q. To spare the rod of correction towards our children when they offend, is it love?

A. No, but rather hatred.

Q. Who loveth children then?

A. He that chastiseth them. ver. 24.

CHAPTER XIV.

Question.

Q. What is a wise woman in an house?

A. A blessing to increase.

Q. But

THE PROVERBS OF SOLOMON, 117

Q. *But what is a foolish?*

A. A curse, to decay and ruin. ver. 10.

Q. *What is the way that seemeth right, but the issues thereof are death?*

A. The allurements to pleasure. ver. 12. 13.

Q. *How do we decline from God?*

A. In following the world.

Q. *What shall our success be in the end?*

A. We shall be made weary of our ways. ver. 14.

Q. *When a tale is told, must we give credit straight?*

A. No, but consider the circumstances. ver. 15.

Q. *Who runs into sin without care or consideration?*

A. A fool.

Q. *Who feareth and departeth from sin?*

A. The wise man. ver. 16.

Q. *Wherein consisteth the honour of a King?*

A. In the multitude of good subjects. ver. 28.

Q. *Who exalteth wisdom?*

A. He that is slow to wrath.

Q. *Who exalteth folly?*

A. He that is of a hasty mind. ver. 29.

Q. *What doth he that oppresseth the poor?*

A. Reproacheth God that made him.

Q. *What doth he that sheweth mercy on the poor?*

A. He honoureth him that made him. ver. 31.

Q. *Wherein hath a master pleasure?*

A. In a virtuous and wise servant.

Q. *Where*

118 THE PROVERBS OF SOLOMON.

Q. Wherein is he displeased?

A. Toward him that is base and vicious. ver. 35.

CHAPTER XV.

Question.

Q. What pacifieth wrath?

A. A soft answer.

Q. What stirreth up anger?

A. Froward words. ver. 1.

Q. Who speaketh right and according to knowledge?

A. The tongue of the wise.

Q. Who babbleth and useth vain words?

A. The mouth of the foolish. ver. 2.

Q. From whom is nothing hid?

A. From the eyes of the Lord, for he beholdeth both the evil and the good. ver. 3.

Q. Doth his sight pierce into the depth of hell?

A. Yes.

Q. What learn you by that?

A. That he much more seeth into the hearts of men. ver. 11.

Q. When the heart is joyful, what follows?

A. A chearful countenance.

Q. When the heart is sad, what ensues?

A. Heaviness of look. ver. 13.

Q. How live the wicked?

A. In continual horror.

Q. How the upright in conscience?

A. As enjoying a continual feast. ver. 15.

Q. Are the richest men most happy?

A. No;

THE PROVERBS OF SOLOMON. 119

A. No; better is a little with the fear of the Lord, than great treasure with trouble. ver. 16.

Q. *How is homely fare made sweet and delicate?*

A. By love; for better is a dinner of green herbs with love, than a stalled ox with hatred. ver. 17.

Q. *What follows the angry man?*

A. Woe and strife.

Q. *What follows the gentle and meek?*

A. Peace and quietness. ver. 18.

Q. *How seemeth the way of the slothful?*

A. As an hedge of thorns.

Q. *Why?*

A. Because he always findeth some stay, and dares not go forward.

Q. *How seemeth the way of the diligent?*

A. Plain and smooth, though ever so rugged.

Q. *Why?*

A. Because he is dismayed at nothing. ver. 10.

Q. *Where do men's thoughts come to nought?*

A. Where counsel is wanting.

Q. *Where do they prosper?*

A. Where much counsel is used. ver. 22.

Q. *If we will live, what way must we tread?*

A. On high, that is, our conversation must be in heaven.

Q. *Where lies the way of death?*

A. Below, that is, in living after the fashion of the world. ver. 24.

Q. *When are words most acceptable?*

A. When they are spoken in due season. ver. 23.

Q. *To*

Q. To whom is the Lord near when they pray?

A. To the godly.

Q. From whom is he far off?

A. From the wicked. ver. 29.

CHAPTER XVI.

Question.

Q. Who is the guide of the tongue?

A. The Lord, for without him we are not able to speak a good word. ver. 1.

Q. What is the greatest abuse amongst men?

A. Self-conceit.

Q. How?

A. In that every man's ways are clean in his own sight.

Q. But who disproveth them?

A. The wisdom of the Lord that trieth the spirit. ver. 2.

Q. Are all things created for the glory of God?

A. All things.

Q. What, the wicked?

A. Yea, the wicked, that in their destruction he may be glorified. ver. 4.

Q. What is a sign our sins are forgiven?

A. An upright life after repentance. ver. 6.

Q. How ought a King to speak?

A. With divine lips.

Q. How is that?

A. He must neither profane nor transgress in judgment. ver. 10.

Q. What followeth that?

A. His

THE PROVERBS OF SOLOMON. 121

A. His throne shall be established. ver. 12.

Q. *What is the wrath of a King?*

A. The messenger of death.

Q. *What is his favour?*

A. Life, or else a cloud of the latter rain. ver. 14. 15.

Q. *What is the inlet to destruction?*

A. Pride. ver. 18.

Q. *To what is understanding compared?*

A. To a well of life.

Q. *Why?*

A. Because it overflows with all sweetness of discipline. ver. 22.

Q. *To what are the lips of an evil man compared?*

A. To a consuming fire.

Q. *And why?*

A. Because he destroyeth himself and others. ver. 27.

Q. *Who setteth division amongst men?*

A. A Tale-teller. ver. 28.

Q. *What is virtuous old age?*

A. A crown of glory. ver. 31.

Q. *Who is the most valiant?*

A. Not he that vanquisheth a city, but he that bridles his own fury. ver. 32.

CHAPTER XVII.

Question.

Q. *Do not high words become a fool?*

A. No.

Q. *What doth much less be seem a Prince?*

A. A lying tongue.

L

Q. *What*

Q. What is the virtue of bounty?

A. Like the virtue of a precious stone.

Q. How is that?

A. As the one draweth the eyes of the beholder (which way soever it is turned) so doth the other the hearts of the people. ver. 8.

Q. What is the nature of most Princes?

A. They will not be reproved.

Q. What if they be?

A. They will be offended with them that do it. ver. 9.

Q. What is a sharp word to a good nature?

A. More than an hundred stripes to a perverse fool. ver. 10.

Q. Is a fool in his folly to be shunned?

A. Yes, as much as a bear robbed of her whelps. ver. 12.

Q. From whom shall evil never depart?

A. From him that rewardeth evil for good. ver. 13.

Q. May we justify the wicked?

A. No.

Q. May we condemn the just?

A. Neither.

Q. And why so?

A. Because to do either is abominable before the Lord. ver. 15.

Q. What good doth a fool get by his wealth?

A. Nothing, if he seeks not wisdom. ver. 16.

Q. How is a friend known?

A. By his good will at all times. ver. 17.

Q. When

THE PROVERBS OF SOLOMON, 123

Q. When is a fool counted wise ?

A. When he holdeth his peace, ver. 18.

CHAPTER XVIII.

Question.

Q. Is there any defect in wisdom ?

A. No, it is like deep waters, or the well-spring of a flowing river, that is never empty. ver. 4.

Q. How is a fool ensnared ?

A. By his own lips, ver. 7.

Q. To whom is the slothful akin ?

A. To him that is a great waster. ver. 9.

Q. How ?

A. As the one gets nothing, so the other spends all, and both their lives end in poverty.

Q. What is the means of rising to honour ?

A. Humility. ver. 12.

Q. What procureth audience before high persons ?

A. Gifts. ver. 16.

Q. How do the words of the rich and poor differ ?

A. The one speaketh roughly, as depending on his wealth ; the other meekly, as fearing poverty. ver. 23. and ch. 10. 15.

CHAPTER XIX.

Question.

Q. Who gathers many friends ?

A. He that is rich.

Q. Who is destitute of comfort ?

A. He that is poor.

124 THE PROVERBS OF SOLOMON.

Q. *Who shall not escape unpunished?*

A. A false witness.

Q. *Who is he that shall perish?*

A. A teller of lies. ver. 9.

Q. *What is it to defer anger, and pass over offences with a charitable mind?*

A. Discretion in the soul, and glory to God. ver. 11.

Q. *What is the King's wrath compared unto?*

A. The roaring of a Lion.

Q. *To what his favour?*

A. To the morning dew.

Q. *From whence have we riches?*

A. By inheritance from the world.

Q. *But from whence a virtuous wife?*

A. From the hands of the Lord. ver. 14.

Q. *Who lendeth to the Lord?*

A. He that hath mercy upon the poor, and he will be his recompence, ver. 17.

Q. *Who is better than a rich liar?*

A. A poor man that is true. ver. 22.

Q. *How are the simple and ignorant admonished?*

A. By the punishment of the scornful. ver. 25.

CHAPTER XX.

Question.

Q. *Why must we beware of much wine?*

A. Because wine-bibbers are scoffers and apt to quarrel. ver. 1.

Q. *Is*

Q. Is it disgrace to cease from strife?

A. No, but an honour.

Q. Why?

A. Because every fool will be meddling. ver. 3.

Q. Why will not the slothful plow?

A. Because it is winter.

Q. What shall he therefore do in summer?

A. Beg. ver. 4.

Q. What doth drowsiness cause?

A. Poverty.

Q. What doth watchfulness bring?

A. Plenty of bread. ver. 13.

Q. How seems the bread of deceit?

A. Sweet at the first.

Q. How afterward?

A. Like gravel in the mouth. ver. 7.

CHAPTER XXI.

Question.

Q. Who is highest in authority under God?

A. The King.

Q. Can he do all things as pleaseth him?

A. No, no other than God hath appointed.

Q. Why so?

A. Because the hearts of Princes are in the hands of the Lord, to dispose them as he seeth good.

Q. Is not the company of a contentious woman ink-some?

A. Yes, and it is better to dwell in the corner of the house top, than with such a one in a wide palace. ver. 9. 10.

Q. Who shall cry and not be heard?

A. He that stoppeth his ears at the crying of the poor. ver. 13.

Q. What is it to wander out of the way of knowledge?

A. All one as to remain amongst the dead. ver. 16.

Q. Which is the better, wisdom or strength?

A. Wisdom.

Q. How prove you that?

A. Because wisdom overthroweth the confidence of the mighty. ver. 22.

Q. May any thing prevail against the decree of the Lord?

A. No, neither wisdom, understanding, nor counsel. ver. 30.

CHAPTER XXII.

Question.

Q. What is the estimation of a good name?

A. Of more worth than riches. ver. 1.

Q. Why must we fly the path of the froward?

A. Because their way is full of thorns and snares. ver. 5.

Q. When we see a plague hang over us for our offences, what must we do?

A. Hide ourselves under the shadow of God's mercy, by calling upon his name.

Q. But what do the foolish at such a time?

A. Go on still without repentance, and are punished. ver. 3.

Q. To

Q. To make children prove virtuous old men, what shall we do?

A. Instruct them therein in their youth. ver. 6.

Q. Why is borrowing grievous?

A. Because the borrower is servant to the lender. ver. 7.

Q. Who kindles strife?

A. The scorner.

Q. How must we quench it?

A. By casting out the scorner. ver. 10.

Q. Whose familiarity ought Princes to use?

A. Such as are pure of heart. ver. 11.

Q. What will the Lord do to them that rob the poor?

A. Spoil the souls of them, as they spoil theirs. ver. 22, 23.

Q. With whom is it dangerous to converse?

A. With the angry and furious man. ver. 24.

CHAPTER XXIII.

Question.

Q. At the table of a Ruler what must we remember?

A. Sobriety. ver. 1, 2, 3.

Q. What is correction to a child?

A. Deliverance from destruction. ver. 14.

Q. Is envy forbidden?

A. Yea, against sinners.

Q. How?

A. Not to vex ourselves at their prosperity, nor grieve in that we are not like them, ver. 17.

Q. Why

128 THE PROVERBS OF SOLOMON.

Q. Why?

A. Because they shall be cut down like grass, and wither, but our hope shall continue. Psal. 37. 1.

Q. Why must we not keep company with drunkards and gluttons?

A. Because their lives are odious, and their end poverty. ver. 21.

Q. What part of our body must we dedicate to wisdom?

A. Our heart. ver. 26.

Q. Why is a whore compared to a deep ditch?

A. Because she devoureth the souls of many. ver. 27.

Q. To whom is woe, sorrow, wounds and redness of eyes?

A. To them that tarry long at the wine. ver. 30.

Q. What other inconveniences follow drunkenness?

A. Though it be pleasant at the first, it biteeth like a serpent in the end, it kindleth lust, and makes a man senseless of wrong. ver. 32. 33. 34.

CHAPTER XXIV.

Question.

Q. How is war to be enterprized?

A. Advisedly, and with counsel. ver. 6.

Q. When is a man's courage tried?

A. In the day of adversity. ver. 10.

Q. What must we do when we see the innocent oppressed?

A. Deliver them.

Q. But if we do not, are we excused to say we know not?

A. No

A. No, for God who searcheth the heart, sees the contrary. ver. 11. 12.

Q. What danger is he in that rejoiceth at another man's fall?

A. To turn the wrath of God from the other upon himself. ver. 17. 18.

Q. Who is to be abhorred of the whole world?

A. He that saith to the wicked, thou art righteous. ver. 24.

Q. Who is to be revered of the whole world?

A. He that boldly rebuketh the wicked. ver. 25.

Q. In what state is the field of the slothful?

A. Overgrown with thorns and nettles. ver. 31.

Q. What instruction receive we thereby?

A. To beware of the like sin.

Q. What are the words of the slothful?

A. Yet a little sleep, a little folding of the arms; or, there is a lion without, &c. that so he may still cherish his lazy humour. ver. 33.

CHAPTER XXV.

Question.

Q. When is a Prince a meet vessel for the Lord's use?

A. When he is purged from vice, and the corruption of evil counsellors. ver. 3.

Q. What are words spoken in a fit place compared unto?

A. Apples of gold set in pictures of silver. ver. 11.

Q. What is a faithful messenger to him that sent him?

A. As cold in extremity of heat. ver. 13.

Q. To

Q. To what may we liken him that boasteth of false liberality?

A. To clouds and wind without rain, making a great shew without any performance. ver. 14.

Q. How must we taste the pleasures of this world?

A. As we would honey, moderately, lest we surfeit, ver. 16.

Q. What is he like unto that beareth false witness against his neighbour?

A. A hammer, a sword, or the sharp arrow.

Q. Why?

A. Because his words bruise and wound. ver. 18.

Q. Unto what is the unfaithful like in the time of trouble?

A. A broken tooth, or a sliding foot. ver. 19.

Q. To take a man's garment from him in winter, what is it like?

A. Vinegar poured upon allum, because as the vinegar dissolveth the allum, so doth such cruelty undo the needy. ver. 20.

Q. Must we hate him that hateth us?

A. No, but give him bread if he be hungry, and drink if he be thirsty, and so by noting our courtesy, his own conscience shall reclaim him. ver. 21. 22.

Q. What is he like that cannot bridle his own nature?

A. A city without walls, subject to any danger. ver. 23.

THE PROVERBS OF SOLOMON. 131

CHAPTER XXVI.

Question.

Q. *Is honour unmeet for a fool?*

A. Yea, as inconvenient as snow in harvest,
ver. 1.

Q. *Need we to fear the curse that is causeless?*

A. No more than the sparrow doth the fowler
when she is in her flight. ver. 2.

Q. *To whom belongs a spur or a whip?*

A. To the horse.

Q. *To whom the rod?*

A. To the fool. ver. 3.

Q. *What is it to give honour to a fool?*

A. Even the same as to hide a pearl among a
heap of stones. ver. 8.

Q. *Of whom is there less hope than of a fool?*

A. Of him that is wise in his own conceit.
ver. 12.

Q. *What is it to meddle in a brawl?*

A. As much as to take a curst dog by the ears.
ver. 17.

Q. *What doth the deceitful man in his rage?*

A. Mischief, and saith it is a jest, like him that
is mad, throwing fire-brands abroad, and must be
borne withal, because he is mad. ver. 18. 19.

CHAPTER XXVII.

Question.

Q. *Of whom must we be praised?*

A. Not of ourselves, but of others. ver. 2.

Q. *What*

189 THE PROVERBS OF SOLOMON.

Q. What is anger?

A. Cruel.

Q. What is envy?

A. Not to be stood against. ver. 4.

Q. Why may we not boast of tomorrow?

A. Because we know not what the success of the day will be. ver. 1.

Q. What are the wounds of a lover?

A. Faithful.

Q. What are the kisses of an enemy?

A. Dangerous.

Q. Who despiseth delicate meats?

A. He that is full.

Q. Who thinketh bitter things sweet?

A. The hungry soul. ver. 7.

Q. Is the hearty counsel of a friend pleasant?

A. Yes, as an ointment of perfume, so doth it rejoyce the heart. ver. 9.

Q. In time of extremity what must we cleave to?

A. Rather a neighbour near at hand, than a brother afar off. ver. 10.

Q. Can a contentious woman be concealed?

A. No more than the wind. ver. 16.

Q. Ought not he that attendeth to be recompensed?

A. Yes, as he that keepeth the fig-tree shall eat the fruit thereof.

Q. May the eye of man be satisfied?

A. No more than the grave, which is never full.

Q. May a fool be separated from his folly?

A. No, not if you bray him in a mortar with a pestle. ver. 22.

Q. What

Q. What is the duty of a Pastor?

A. To know the state of his flock, and to be watchful over them. ver. 23.

CHAPTER XXVIII.

Question.

Q. What is the terror of a guilty conscience?

A. To fly, though no man pursue.

Q. What is the security of innocency?

A. To be confident as a lion. ver. 1.

Q. What causeth the change of many Princes?

A. The transgression of the land. ver. 2.

Q. For whom doth the usurer gather his wealth

A. Not for himself, but for some other that will use it better.

Q. Who shall obtain mercy?

A. He that confesseth his sins.

Q. Who not?

A. He that hideth his offences. ver. 13.

Q. Is it good to set a wicked ruler over the people?

A. No, for he will behave himself like a roaring lion, or hungry bear. ver. 15.

Q. Shall goods ill gotten prosper?

A. No, they shall vanish. ver. 20. and ch. xx. 21.

Q. Shall a man that rebuketh, find favour with the wicked?

A. Yes, in the end, more than he that flatters him. ver. 23.

Q. What is he that robbeth father or mother?

A. Beside a thief, a destroyer. ver. 24.

CHAPTER XXIX.

Question.

Q. What is it to stand against correction?

A. Obstinacy, a disease incurable. ver. 1.

Q. What comes by the authority of the righteous?

A. Joy and comfort.

Q. What when the wicked rule?

A. Sorrow and sighing. ver. 2.

Q. How is a Kingdom preserved?

A. When the Magistrates are just.

Q. How is it brought to ruin?

A. When the Magistrates take bribes. ver. 4.

Q. What is the end of flattery?

A. Deceit. ver. 5.

Q. How is the fool known?

A. By his lavish speech, he poureth forth his mind at once.

Q. How is a wise man known?

A. By his taciturnity: he will not speak but upon occasion. ver. 11.

Q. How doth wickedness increase?

A. With the number of them that commit wickedness. ver. 16.

Q. What doth too much lenity?

A. Make a servant presume to be as a son. ver. 21.

CHAPTER XXX.

Question.

Q. What is the danger that poverty may fall into?

A. Theft.

Q. What

THE PROVERBS OF SOLOMON. 135

Q. What is the danger that wealth may fall into?

A. Forgetfulness of God.

Q. What kind of life must we pray for?

A. A competency, neither too much, nor too little. ver. 8. 9.

Q. What kind of people are those whose teeth are as swords, and whose jaws are knives to eat up the poor?

A. Usurers and extortioners. ver. 14.

Q. Which be the four things that are never satisfied?

A. The grave, the barren womb, the earth for water, and the fire for fuel. ver. 16.

Q. What are the three things that are hid, and the fourth that cannot be known?

A. The way of an eagle in the air, the path of a serpent over a rock, the course of a ship in the sea, and the haunt of a man with a maid. ver. 19.

Q. What are the four things that commonly abuse the estate whereunto they are called?

A. A servant put in authority, a fool at a banquet, a hateful woman married, and a handmaid the heir to her mistress. ver. 23.

Q. Which are the four small creatures that give checks to men for wisdom?

A. The pismire that prepareth meat in summer against winter: the cony, that builds her house in the rock; the grasshopper, that observeth order, yet hath no ruler; and the spider, that takes hold in Kings palaces. ver. 25. 26. 27. 28.

CHAPTER XXXI.

Question.

Q. What learn you in this chapter?

A. To be chaste and temperate.

Q. Chaste as how?

A. In these words, Give not thy strength to women.

Q. Temperate as how?

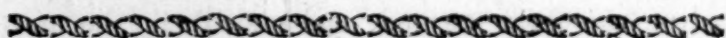
A. To refrain from drinking of wine. ver. 4.

Q. What learn you else?

A. How to know a virtuous woman.

Q. How is a virtuous woman known?

A. By her painfulness: she seeketh wool and flax, and labours chearfully. ver. 13. By her watchfulness: she will rise while it is yet night. ver. 15. By her providence: with the fruit of her hand she planteth a vineyard. ver. 16. By her charity: she stretcheth out her hand to the poor, ver. 20. and by her faith: in the latter day she shall rejoyce, &c. 25.



ECCLESIASTES or the PREACHER.

Question.

Q. Who wrote this book?

A. Solomon.

Q. Why is he called by the name of a Preacher?

A. Because Solomon by way of exhortation, labours to instruct all men how to hate the vanities of

of the world, and to affect nothing but heavenly blessedness.

The DOCTRINE of the I. CHAPTER.

Question.

Q. *What are the pleasures of this life?*

A. Vanity of vanities. ver. 2.

Q. *Is there any thing under heaven that a man may say hath not been before?*

A. Nothing. ver. 10.

Q. *Is wisdom likewise vain?*

A. Yes, and vexation of spirit. ver. 17.

CHAPTER II.

Question.

Q. *Wherein then consisteth happiness? in mirth and joy?*

A. No. ver. 2.

Q. *In banqueting?*

A. No. ver. 3.

Q. *In sumptuous building?*

A. No. ver. 4.

Q. *In gold and silver?*

A. No. ver. 8.

Q. *In multitude of servants?*

A. No. ver. 7.

Q. *In authority?*

A. No. ver. 8.

Q. *What is the reason?*

A. Because they are all transitory, and leave behind them vexation of spirit. ver. 11.

M 3

Q. *Where*

138 ECCLESIASTES or the PREACHER.

Q. Wherein is the fool and wiseman alike?

A. In death. ver. 16.

Q. What are the days of man?

A. Travail and sorrow. ver. 23.

CHAPTER III.

Question.

Q. What is here set down?

A. The mutability of time.

Q. What learn we by that?

A. First, that nothing in this world is permanent. Secondly, not to be grieved, if we have not all things at once, nor enjoy them so long as we would, ver. 1. to 8.

Q. Why can we have nothing but by painful travail?

A. Because thereby the Lord doth humble us. ver. 10.

Q. Are the conditions of men and beasts alike?

A. Yes, as to the death of their bodies. ver. 19.

Q. How do they differ?

A. The one is partaker of reason: the other is governed by sense: the one perisheth body and soul, the other liveth eternally.

Q. How both in body and soul?

A. After the resurrection of the flesh.

CHAPTER IV.

Question.

Q. How doth he further prove vexation of spirit?

A. In

A. In that the innocent are still oppressed, and no man comforteth them. ver. 1.

Q. How is the poor man preferred before the King?

A. By wisdom. ver. 13.

Q. What is the bond of friendship?

A. Society.

Q. What is the benefit of society?

A. Mutual comfort and help, one man of another. ver. 10. 11.

CHAPTER V.

Question.

Q. In speaking to God what must we avoid?

A. Temerity and multitude of words.

Q. Who seeth the oppression of the poor?

A. The Lord.

Q. Who shall redress them?

A. He that seeth them. ver. 8.

Q. What learn we by this?

A. Not to be astonished at the malice of the world, since our Revenger lives.

Q. How is the desire of the covetous?

A. Insatiable. ver. 10.

Q. For what is the night appointed?

A. For rest to all creatures.

Q. How rests the covetous man?

A. Unquietly.

Q. How rests the labourer?

A. His sleep is sweet unto him. ver. 11.

CHAPTER

Q. Wherein is the fool and wiseman alike?

A. In death. ver. 16.

Q. What are the days of man?

A. Travail and sorrow. ver. 23.

CHAPTER III.

Question.

Q. What is here set down?

A. The mutability of time.

Q. What learn we by that?

A. First, that nothing in this world is permanent. Secondly, not to be grieved, if we have not all things at once, nor enjoy them so long as we would, ver. 1. to 8.

Q. Why can we have nothing but by painful travail?

A. Because thereby the Lord doth humble us. ver. 10.

Q. Are the conditions of men and beasts alike?

A. Yes, as to the death of their bodies. ver. 19.

Q. How do they differ?

A. The one is partaker of reason: the other is governed by sense: the one perisheth body and soul, the other liveth eternally.

Q. How both in body and soul?

A. After the resurrection of the flesh.

CHAPTER IV.

Question.

Q. How doth he further prove vexation of spirit?

A. In

A. In that the innocent are still oppressed, and no man comforteth them. ver. 1.

Q. How is the poor man preferred before the King?

A. By wisdom. ver. 13.

Q. What is the bond of friendship?

A. Society.

Q. What is the benefit of society?

A. Mutual comfort and help, one man of another. ver. 10. 11.

CHAPTER V.

Question.

Q. In speaking to God what must we avoid?

A. Temerity and multitude of words,

Q. Who seeth the oppression of the poor?

A. The Lord,

Q. Who shall redress them?

A. He that seeth them, ver. 8.

Q. What learn we by this?

A. Not to be astonished at the malice of the world, since our Revenger lives.

Q. How is the desire of the covetous?

A. Insatiable. ver. 10.

Q. For what is the night appointed?

A. For rest to all creatures.

Q. How rests the covetous man?

A. Unquietly.

Q. How rests the labourer?

A. His sleep is sweet unto him, ver. 11.

CHAPTER

CHAPTER VI.

Question.

Q. How is the rich man miserable?

A. In that God hath given him much treasure and wealth, and he wanteth the power to enjoy it. ver. 2.

Q. How cometh that to pass?

A. Either by parsimony, loss, or sudden death.

CHAPTER VII.

Question.

Q. Why is the day of death better than the day of birth?

A. Because our birth is the entrance to sorrow and affliction: and our death the gate to joy and happiness. ver. 1.

Q. Why is it better to go into the house of mourning, than into the house of laughter?

A. Because in the house of mourning we shall behold the judgment of God, and thereby learn to amend our lives. ver. 2.

Q. Why is it better to hear the rebuke of a wise man, than the song of a fool?

A. Because the one is instruction, the other loss of time.

Q. What is the perverseness of the world?

A. That the just sometime perish, and the wicked man continueth long in his malice. ver. 15.

Q. When we are admonished to leave wickedness, what must we do?

A. Come at the first call.

CHAPTER

CHAPTER VIII.

Question.

Q. Whom doth a Tyrant hurt?

A. Himself as well as others. ver. 9.

Q. Doth God punish sinners?

A. Yes.

Q. Wherefore?

A. For their trial, and to their greater comfort. ver. 12. 13. 14.

CHAPTER IX.

Question.

Q. Do prosperity and adversity teach us whom God loveth, and whom he hateth?

A. No.

Q. Why?

A. Because they happen indifferently both to the righteous and unrighteous. ver. 2.

Q. What is the difference then?

A. The righteous are assured of God's favour by faith, so are not the other.

Q. What is the opinion of Epicures?

A. They had rather be abject and live, than honourable and die, which is meant by the living dog, and dead lion, ver. 4.

Q. Why are they of that opinion?

A. Because after this life they thought there was no other being.

Q. How doth the world deceive her favourites?

A. By making them think they are blessed of God, when they have wealth and good success in this life.

Q. Are

Q. Are not those the blessings of God?

A. Yes, to them that use them to his glory, and the benefit of the poor, otherwise not.

CHAPTER X.

Question?

Q. How are the deeds of the wise?

A. Discreet.

Q. How are the deeds of a fool?

A. Rash and absurd, ver. 4.

Q. What vanity doth Solomon else note in this chapter?

A. That the worthy are displaced, and the unworthy advanced. ver. 6. 7.—That the land is miserable whose Prince wanteth wisdom, and whose Nobles are given to their own lusts and pleasures, ver. 16.

Q. What treason doth God condemn in a subject against his prince?

A. Not only treason in act, but treason in thought, ver. 20.

CHAPTER XI.

Question.

Q. To whom must the rich be liberal?

A. To the poor.

Q. When?

A. In this life, because after death there is no further power.

Q. How must they be liberal?

A. In dispersing their alms to many.

Q. By

Q. By what example are we taught to be charitable?

A. By the cloud that poureth rain: by the sea that calleth up her increase: by the earth that yieldeth variety of fruits: by the sun that casteth out his beams from east to west: all which are not thus serviceable and gracious for themselves, but for the benefit of others.

Q. How shall the charitable man be rewarded?

A. With plenty on earth, and treasure in heaven.

Q. If vanity be forbidden, why doth Solomon in the 9th ver. of this chapter counsel us to follow the lusts of our own hearts?

A. He doth it in derision, as if he should say, Go to, ye worldlings, glut yourselves with all manner of vanity, but remember one day you shall come to judgment for all. ver. 9.

CHAPTER XII.

Question.

Q. To whom must we dedicate our youth?

A. To the Lord.

Q. Why?

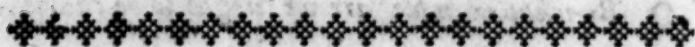
A. Because in age we shall be more unfit, ver. 1.

Q. How shall we be more unfit?

A. By reason of the weakness of the body, which is set down in the 3. 4. 5. 6. and 7. verses.

Q. Whither returns the soul in death?

A. To him that gave it. ver. 7.



THE SONG OF SOLOMON.

CHAPTER I.

Question.

WHAT is contained in the song of Solomon?

A. A lively description of the mutual love between Christ and his Church, under the name of bride and bridegroom.

Q. What is understood by the Church?

A. Every faithful soul.

Q. To what doth the faithful soul compare her bridegroom Christ Jesus, in this first chapter?

A. To the favour of a sweet ointment, because of his gracious benefits towards his, ver. 2. To the chariots of Pharaoh, because of his power and strength, ver. 9. To a bundle of myrrh, because of his holiness, ver. 13. To the grapes of Engedi, for his saving health, ver. 14.

Q. Can the soul approach near unto Christ of her own accord?

A. No, not except she be drawn, that is, enticed by his holy spirit, ver. 4.

CHAPTER II.

Question.

Q. Where doth the Church desire to rest?

A. Under the shadow of Christ, comparing him to a tree, ver. 3.

Q. To

Q. To what doth Christ compare his Church?

A. To a rose and a lilly amongst thorns.

Q. Why?

A. First, for her beauty and pleasure. Secondly, for her excellency above all other things, in that all other things in respect of her are but as thorns. ver. 2.

Q. How doth she figure the coming of Christ?

A. Under the name of a Roe, or young Hart, looking through the grates of a window.

Q. What is understood by that?

A. The divinity of Christ, shining through his humanity. ver. 9.

Q. Cannot he then be perfectly known in this life?

A. No, no more than he that stands behind a grate can be wholly or perfectly seen to our bodily eyes.

Q. What did Christ after he came?

A. Called to his beloved the Church. ver. 10.

Q. Did she appear at his calling?

A. No, she hid herself in the holes of the rocks. ver. 14.

Q. Why did she so?

A. Because of her sins.

Q. How did he comfort her?

A. By telling her the Winter was past, that is, sin was killed, and the chearful Spring appeared, that is grace and salvation was come. ver. 11, 12.

Q. What is the Church compared unto?

A. A dove.

Q. Why?

A. Because of her meekness. ver. 14.

N

Q. What

146 THE SONG OF SOLOMON.

Q. What are the enemies of the Church compared unto?

A. To foxes.

Q. Why?

A. Because of their malice and craft. ver. 15.

CHAPTER III.

Question.

Q. What is the desire of the Church?

A. To be joined inseparably with Christ. ver. 4.

Q. How doth she think to satisfy her desire?

A. By seeking after him.

Q. When?

A. At all times, and in all places: but especially in the time of trouble and persecution. ver. 11.

Q. Will he hear her?

A. Yes, and deliver her, making her rise out of the wilderness of affliction like a pillar of smoak perfumed with myrrh and incense.

Q. How is that?

A. Triumphantly.

Q. What will he then do?

A. Shew her his place of rest, the guard set to attend it, and his crown of glory. ver. 7. 11.

Q. What be those?

A. First, quiet of conscience; secondly, protection of angels; thirdly eternal happiness.

CHAPTER

CHAPTER IV.

Question.

Q. What doth Christ in this chapter?

A. Set forth the beauty of his spouse.

Q. How?

A. By comparing her to divers precious and pleasant things.

Q. To what doth he compare her eyes?

A. To a pair of dove's eyes. ver. 1.

Q. To what her hair?

A. To a flock of goats looking down Gilead. ver. 1.

Q. To what her teeth?

A. To a flock of sheep new washed. ver. 2.

Q. To what her lips?

A. To a thread of scarlet, or the dropping of the honeycomb. ver. 3. 11.

Q. To what her neck?

A. To the tower of David. ver. 4.

Q. To what her breast?

A. To two young roes feeding amongst lilies. ver. 5.

Q. To what her love?

A. To the pleasure of wine, or the flavour of sweet spices. ver. 10.

Q. To what her whole body?

A. To a garden planted with pomegranates, spikenard, calamus, cinnamon, myrrh, aloes, and all other chief spices. ver. 12. 13. 14.

Q. The church, or the soul of the faithful, being compared to a garden, what doth she?

148 THE SONG OF SOLOMON.

A. Call upon her bridegroom (Christ Jesus) to be unto her a fountain of living waters, and to breath upon her with the breath of his holy spirit, that she may fructify.

Q. In what?

A. In love and true obedience.

Q. Why is the Church of Christ compared unto these earthly perfections?

A. Because of our weak capacity, that by these visible beauties, we may in some measure apprehend the invisible glory of Christ and his elect.

CHAPTER V.

Question.

Q. What doth Christ in this fifth chapter?

A. Call the faithful to a banquet of spices, honey, milk, and wine.

Q. What is signified thereby?

A. His bounty in heaping his graces upon the faithful. ver. 1.

Q. Are we ready to come when he calls?

A. No, sleep, that is, the cares of this world detain us. ver. 2.

Q. Doth he then straight forsake us?

A. No, he stands without, calling still till his locks be wet with the dew of the night.

Q. What understand you by that?

A. The long patience of the Lord towards sinners. ver. 2.

Q. But if we abuse this patience what shall befall us?

A. We shall seek the Lord, and he will not be found. ver. 6.

Q. In his absence what success have we?

A. We

A. We fall into the hands of cruel watchmen.

Q. Which be they?

A. False teachers.

Q. How do they handle us?

A. They wound our consciences with their traditions. ver. 7.

Q. What marks doth the Church deliver of Christ to find him out?

A. She saith his head is of gold. ver. 11. His eyes are like doves eyes. ver. 12. His cheeks are as beds of spices, and sweet flowers. ver. 13. His lips like lillies dropping with myrrh. ver. 13. His hands as rings of gold, set with the chrysolite. ver. 14. His belly as ivory covered with sapphires. ver. 14. His legs as pillars of marble set upon sockets of gold. ver. 15. His countenance as Lebanon. ver. 15. His mouth as sweet things. ver. 16.

Q. What is signified by these comparisons?

A. The infinite gifts and graces which the presence of Christ brings to the faithful.

CHAPTER VI.

Question.

Q. How is the Church assured of the love of Christ?

A. By his words.

Q. What are they?

A. I am my beloved's, and my beloved is mine. ver. 3.

Q. How many Churches be there?

A. But one true Church, as there is but one Christ the head thereof.

Q. How ought that Church to be affected?

A. Chastly, and without pollution.

150 THE SONG OF SOLOMON.

Q. How is her aspect?

A. Fresh as the morning, fair as the moon, clear as the sun, and terrible as an army with banners, ver. 10.

CHAPTER VII.

Question.

Q. How many are the special virtues of the Church?

A. Faith and good works.

Q. How are they expressed unto us?

A. By the similitude of the palm-tree. ver. 7.

Q. What are the properties of the palm-tree?

A. The leaves are always green, and the fruit continual.

Q. Apply it?

A. As the tree is always green and full of fruit, so ought our faith to be flourishing, and our good deeds without ceasing.

CHAPTER VIII.

Question.

Q. Of whom will the Church be taught?

A. Of Christ alone. ver. 2.

Q. By whom is she upheld?

A. By the strength of his hands. ver. 3.

Q. In what sort doth she desire Christ to manifest his love toward her?

A. By setting her as a seal upon his heart, and a signet upon his arm. ver. 6.

Q. What is ^{his} love?

A. A burning zeal not to be quenched. ver. 7.

Q. How

Q. How is his jealousy ?

A. Cruel, as the grave. ver. 6.

Q. Where is the dwelling of Christ ?

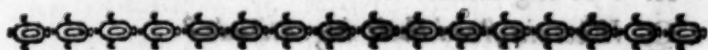
A. In his church.

Q. How must it be fortified with his presence ?

A. With a wall and a door.

Q. What is understood by these two things ?

A. Fidelity and constancy.



THE PROPHECY OF ISAIAH.

Question.

HOW was Isaiah descended ?

A. From the lineage of Kings.

Q. Who was his father ?

A. Amoz, brother to Azariah King of Judah.

Q. How long did he prophesy ?

A. Threescore and four years, from the time of Uzziah to the reign of Manasseh.

Q. Who put him to death ?

A. Manasseh.

Q. Upon how many points doth the doctrine of the prophets stand ?

A. Upon three.

Q. Which be they ?

A. Instruction, reprehension, and consolation.

Q. Instruction how ?

A. To teach them to know their sins.

Q. Repre.

Q. Reprehension how?

A. To rebuke them for sin.

Q. Consolation how?

A. To comfort them upon their repentance.

CHAPTER I.

Question.

Q. What was the first sin Isaiah reproved?

A. The ingratitude of the Israelites.

Q. Wherein stood their ingratitude?

A. In forsaking their God that had nursed and brought them up.

Q. How did he shew them their ingratitude?

A. By the example of brute beasts: The ox and the ass know their master's crib, but Israel forgets his God. ver. 3.

Q. What was the second sin Isaiah reproved?

A. Obstinacy or stubbornness of heart.

Q. How were the Israelites obstinate?

A. In that being plagued, they continued still in their wickedness. ver. 5.

Q. What is threatened to such kind of people?

A. Desolation to their land, and destruction to themselves. ver. 7. 8.

Q. What was the third sin Isaiah reproved?

A. Hypocrisy.

Q. Wherein were they hypocrites?

A. In thinking to please God with their multitude of sacrifices, notwithstanding they had neither faith nor repentance.

Q. To

Go
cep
thi
Q
dea
wil
Q
A
thei
brib
Q
A
Q
A
Q
A
by th
Q
again
A
shoul
Q
A
whole
Q
A
made

Q. To pray then, or to do any other service to God without faith and repentance, how is that accepted?

A. The Lord turns away his face, hates it and thinks it abominable. ver. 13. 14. 15.

Q. But if we come with a pure heart how will he deal with us?

A. Though our sins were as red as crimson, he will make them as white as snow. ver. 18.

Q. What was the fourth sin Isaiah reprov'd?

A. Extortion: their hands were full of blood: their Princes maintained thieves, and delighted in bribes: nor was the widow or fatherless regarded.

Q. How did God account of them for these offences?

A. As his enemies. ver. 24.

Q. How did he threaten to punish them?

A. By pouring out his vengeance upon them.

Q. After what manner?

A. In burning out the dross of their wickedness by the fire of affliction. ver. 25.

CHAPTERS II. III. IV.

Question.

Q. In all the threatnings which God pronounced against the world for sin, what is still remembred?

A. The mercy of his covenant, that his Church should still be preserved and planted.

Q. Where?

A. In Jerusalem first, and afterward through the whole world. ver. 2.

Q. What learn you by that?

A. That the Gentile as well as the Jew shall be made partaker of the reconciliation between God and

and man, by the coming of Jesus Christ.

Q. What was the fifth sin Isaiah reprov'd?

A. Haughtiness of mind.

Q. How was it punished?

A. By being brought low. ch. ii. 12.

Q. What was the sixth sin Isaiah reprov'd?

A. Mens confidence in their riches.

Q. How was it punished?

A. They were made poor. ch. ii. 19.

Q. Where rests the spoil of the poor?

A. In the hands of the covetous. ch. iii. 14.

Q. What was the seventh sin Isaiah reprov'd?

A. The pride of women.

Q. Wherein did their pride consist?

A. In their looks, in their gait, and in their cloathing.

Q. How were their looks?

A. Haughty.

Q. How was their gait?

A. Mincing, and they made a tinkling with their feet. ch. iii. 16.

Q. How was their attire?

A. Too costly and effeminate, using perfumes, bracelets, ear-rings, curlings, and such like more than was needful.

Q. How did God punish them?

A. He turned their sweet odour into stink, their neat array into sack-cloth and rags, their pride of hair into baldness, and their beauty into burning. ch. iii. 24.

Q. Doth God hold the husbands of such women excused?

A. No,

A. No, he lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fools and effeminate persons to rule the land. ch. iii. 23.

CHAPTER V. to VII.

Question.

Q. *What doth Isaiah compare the house of Israel unto?*

A. To a vineyard.

Q. *Who planted it?*

A. God.

Q. *With what?*

A. With the best plants.

Q. *What fruit brought it forth?*

A. Wild grapes.

Q. *What did the Lord do to it then?*

A. He pulled down the hedge, and laid it waste. ch. v. 1. 2. 3.

Q. *Apply this to the present time? **

A. England may be said to be the vineyard of the Lord, the inhabitants his vine, which he hath a long time cherished and defended; but if he find we bring forth wild grapes for good grapes, deeds of corruption for deeds of sanctity, he will suffer us to be trodden down and destroyed.

Q. *Against how many sorts of men doth Isaiah pronounce a woe in this chapter?*

A. Against four.

Q. *Which are the first?*

A. Extortioners; Woe unto them that join house to house, and land to land. ch. v. 8.

Q. *Which*

Q. Which are the second?

A. Drunkards; Woe unto them that rise early to drink wine, and to them that continue until night. ch. v. 11.

Q. Which are the third?

A. Inticers to vanity; Woe unto them that draw iniquity with cords of vanity, and sin as with cartropes. ch. v. 18.

Q. Which are the fourth?

A. Perverters of truth: Woe be unto them that speak good for evil, and evil for good, which put darkness for light, and light for darkness. ch. v. 20.

Q. Which are the fifth?

A. Contemners of government: Woe unto them that are wise in their own conceit. ch. v. 21.

Q. How shall it be with those men?

A. Their root shall be as rottenness, and their bud as dust.

Q. What else?

A. The Lord will make a sign to a strange nation, that shall come suddenly upon them, and destroy them. ch. v. 26.

CHAPTER VII to XXX.

Question.

Q. Did Isaiah prophesy of Christ?

A. Yes.

Q. How?

A. That he should be born of a Virgin, and be a stumbling block to many of the Jews. ch. vii. 14.

Q. What should his name be?

A. Immanuel.

Q. What

kingd

Q. What doth that signify?

A. God with us: which name can agree with none but Christ, because he was both God and man. ch. vii. 14.

Q. Why did God send Christ the Messiah?

A. First, in regard of his promise. Gen. iii. ver. 15. Secondly, in regard of his zeal. ch. ix. 7.

Q. Whom did God make his instruments for punishing the Israelites?

A. The Assyrians and Egyptians.

Q. How did they use their authority?

A. To their own glory.

Q. What was their reward?

A. He was to them a fire, and consumed them, and to his repentant people a light to comfort them. ch. x. 13, 17.

Q. Who was that light?

A. Christ the perpetual peace-maker. ch. xi.—6. 7. 8.

Q. Who was the fire that destroyed the Assyrians?

A. The Medes and Persians. ch. xiii. 17.

Q. How did Christ punish the Israelites?

A. As his children to chastise them. ch. xiv. 1.

Q. How the Assyrians and others?

A. As his enemies, quite to destroy them, ch. xiii. 19.

Q. Against how many kingdoms did Isaiah prophesy?

A. Against eight.

Q. Which be they?

A. The kingdom of the Egyptians. ch. xix. The kingdom of the Chaldeans. ch. xi. The kingdoms of

of Tyre and Sidon, the kingdom of the Assyrians. ch. x. 16. The kingdom of the Israelites. ch. xxii. The kingdom of the Arabians. ch. xxi. And the kingdom of the Devil. ch. xxvii.

Q. In which of these kingdoms did God still reserve a small number to himself?

A. In the kingdom of the Hebrews.

Q. Were the people soon instructed in the word of God?

A. No: but with much ado, and often repeating, precept upon precept, and line upon line. ch. xxviii. 13.

Q. What was the reason?

A. Their corruption of life, and slackness to all goodness. ch. xxviii. 7.

Q. How were they corrupt in life?

A. By professing God with their lips, and denying him in their hearts. ch. xxix. 13.

Q. What was the punishment assigned unto them for that?

A. Their prophets were blind, and could not direct, and they had their eyes shut up, that they could not see what was good for themselves.

Q. What is the doctrine we learn thereby?

A. That the preacher can neither teach, nor the hearer understand, except God open the mouth of the one, and prepare the heart of the other.

Q. How doth God punish sinners in this life?

A. With the bread of adversity, and the water of affliction. ch. xxx. 20.

Q. But if they repent, how be they rewarded?

A. With great plenty.

Q. What is the punishment of the wicked after this life?

A. The torments of hell.

Q. Is

Q. Is there any mention of hell in the book of Isaiah?

A. Yes.

Q. Where?

A. In chap. xxx. 33.

Q. Repeat the description?

A. Tophet is prepared of old, even for the King, it is deep and large, the burning thereof is fire and much wood; the breath of the Lord, like a river of brimstone, doth kindle it.

CHAPTER XXXI. to XLV.

Question.

Q. When we trust in the Lord how doth he defend us?

A. As the lion doth his prey. ch. xxxi. 4.

Q. But if we forsake him, and seek help of others, what shall become of us?

A. Both the helper and the helped shall perish. ch. xxxiv. 8.

Q. What shall their habitation be made?

A. A hold for dragons, and a court of ostriches. ch. xxxiv. 13.

Q. What shall it yield?

A. Thorns, nettles, and thistles.

Q. But what shall be the habitation of such as depend upon Christ?

A. Flourishing and full of joy, there shall neither lion, nor noisome beast come near it. ch. xxxv. 9. 10. The weak shall be made strong. ch. xxxv. 4. The blind shall see, the deaf shall hear. ch. xxxv. 5. The lame shall leap, the dumb shall speak. ch. xxxv. 6.

Q. Who doth Isaiah prophesy should prepare the way of Christ?

A. John the Baptist. ch. xl.

Q. Where

Q. Where should he proclaim his message?

A. In the wilderness.

Q. What should his direction be?

A. To have lets removed. ch. xl. 4.

Q. May the essence of God be comprehended under any form?

A. No, no more than waters can be held in a man's fist, heaven measured with a span, the dust of the earth numbred, or the mountains weighed. ch. xl. 12.

Q. What is the earth in his sight?

A. As a little dust.

Q. What are the nations of the earth?

A. As a drop of water, or as grasshoppers. ch. xl. 15. 22.

Q. But what are they whom the Lord exalteth?

A. As a threshing instrument, able to bruise mountains to powder, or as a whirlwind, to scatter hills like chaff. ch. xli. 15. 16.

Q. How doth Isaiah teach the people to abhor idolatry?

A. By describing unto them the power of God, and the weakness of Idols. ch. xli. 22. 23.

Q. Declare the difference.

A. God is a living essence.

Idols a dead metal.

God is without beginning.

Idols are made with mens hands.

God can do all things.

Idols nothing.

God knoweth all things.

Idols nothing.

Q. What comfort have the faithful in distress?

A. To think they have a God that is able, willing, and promised to deliver them. xliii.

CHAP.

CHAPTER XLV. to LV.

Question.

Q. By whom did God promise deliverance to his people from the captivity of Babylon?

A. By Cyrus King of Persia.

Q. What was Cyrus?

A. An heathen Prince.

Q. Did he not know God?

A. Yes, by a certain particular knowledge of his power, but not to worship him aright.
ch. xlv. 1. 4.

Q. How many years did Isaiah prophesy of this deliverance before it came to pass?

A. An hundred years.

Q. Why did God chuse an heathen Prince to deliver his people?

A. The more to express his dove and power: for the unlikelier the means were, the greater cause had the Israelites to glorify him.

Q. Were not the Babylonians God's instruments for punishing of his people?

A. Yes.

Q. Why then is he so much offended with them for doing it?

A. Because in executing his judgments they shewed no mercy, and waxed proud by his victory.
ch. xlvii. 6.

Q. What is the cause of Israel's captivity?

A. Their transgression.

Q. What is the cause of their deliverance?

A. The covenant of God's mercy. ch. i. 1.

Q. Of what continuance is God's mercy?

A. For ever: the heavens shall vanish like smoke

smoke, and the earth wax old like a garment, but the salvation of the Lord shall not be abolished. ch. li. 6.

Q. Of what continuance are his judgments?

A. But for a time: Can a woman forget the child of her womb? if she should yet the Lord shall not forget his. ch. xlix. 50. ch. li. 22. and ch. liv. 8.

Q. To whom then must the afflicted fly?

A. To God.

Q. How will he establish them?

A. In glory; their foundation shall be of precious stones. ch. liv. 11. In peace; they shall be far from oppression. ch. liv. 14. In strength; whosoever shall gather himself against them shall fall. ch. liv. 15.

CHAPTER LV. to LXV.

Question.

Q. For what doth God offer these blessings unto us?

A. Neither for gold nor silver, but freely, as the prophet saith: Come, buy water, wine and milk, without silver, and without money. ch. lv. 1.

Q. What is meant by water, wine, and milk?

A. All things necessary to a spiritual life, as they are necessary to this corporal life.

Q. What is the recompence God requireth?

A. Obedience, to execute justice, the benefit whereof returns unto man. ch. lvi. 1.

Q. How are our virtues acceptable?

A. If they be without hypocrisy.

Q. How do hypocrites fast?

A. In punishing the body, and putting on sackcloth,

cloth, notwithstanding that their hearts are full of malice. ch. lviii. 4, 5.

Q. How do the faithful fast?

A. In breaking the bonds of wickedness, in feeding the hungry, in visiting the captive, and clothing the naked. ch. lviii. 6, 7.

Q. What brings us to the knowledge of these things?

A. The preaching of the word.

Q. What kind of men must Preachers be?

A. In voice trumpets, in care watchmen, to cry aloud and continually. ch. lviii. 1. and lvi. 10.

CHAPTER. LXV. and LXVI.

Question.

Q. Because the Jews had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

A. They were rejected. ch. lxv. 13.

Q. Who were chosen in their stead?

A. The Gentiles. ch. lxv. 1.

Q. What are they?

A. All nations but the Jews.

Q. Doth his mercy extend to all?

A. Yes, and his Majesty beyond all.

Q. How do you prove that?

A. Because when the Jews would have built him an house he forbade them. ch. lxvi. 1.

Q. What was the reason?

A. He filleth heaven and earth with his glory, and therefore cannot be included in a temple of stone.

JEREMIAH.



J E R E M I A H.

CHAPTER I. to X.

Question.

WHERE was Jeremy born?

A. In Anathoth, a city within three miles of Jerusalem.

Q. Whose son was he?

A. The son of Hilkiah.

Q. When began he to prophesy?

A. In the thirteenth year of Josiah, king of Judah.

Q. How long did he prophesy?

A. Till the captivity in Babylon, and somewhat after.

Q. How many years was that?

A. About forty years.

Q. When was he sanctified to his office?

A. Even from his mother's womb. ch. i. 5.

Q. What did he after he was called?

A. Proclaimed the will of him that sent him, without fear. ch. i. 17.

Q. What do we learn thereby?

A. Ministers must not intrude themselves into the church before they are called: and when they are called, they must not hesitate, nor be dismayed at any danger.

Q. What was the first sin Jeremy reprov'd?

A. Idolatry.

A. Idolatry.

Q. In what words?

A. My people have forsaken me the fountain of living waters, to dig them pits, yea, broken pits, that can hold no water. ch. ii. 13.

Q. After this sin what is required of us?

A. Repentance.

Q. Upon repentance what is promised?

A. Mercy. ch. iii. 12.

Q. In their repentance what did they?

A. Turn to the Lord.

Q. How ought we to turn unto the Lord?

A. With our whole hearts.

Q. If we do not so what do we incur?

A. His wrath for counterfeiting.

Q. What is God's wrath like?

A. A consuming fire. ch. iv. 4.

Q. What is his mercy like?

A. The waters in Shiloah.

Q. Wherein did God shew his justice upon Israel?

A. In delivering them into the hands of their enemies.

Q. Wherein his mercy?

A. In saving some (for, saith he, I will not make a full end of you) to continue his Church. ch. v. 18.

Q. Were the people so full of wickedness, that the Lord was so much incensed against them?

A. Yes, they did cast out malice and cruelty, as a fountain doth her waters. ch. vi. 7.

Q. Was there no estate clear?

A. No, neither Prince, Priest, nor People.

Q. What

Q. What was their general sin?

A. Covetousness. ch. vi. 13.

Q. What was their particular sin?

A. The princes did not execute justice, ch. v. 28. The priests flattered the people in their sins, crying Peace, Peace, when there was no peace. ch. vi. 14. The people were of uncircumcised ears, and took delight rather in vain things than profitable doctrine. ch. vi. 10.

Q. All this considered they could not but see their own destruction?

A. They did.

Q. And how did they think to escape?

A. By flying to the Temple, where God had promised for ever to be present.

Q. But how did God answer them?

A. In these words: Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and think to be delivered by standing before me in the Temple? No, I have required Obedience and not Sacrifice. ch. vii. 9.

Q. In what manner did Jeremy prophesy their destruction?

A. By the entering of the Assyrians (a mighty nation) into the land.

Q. Rehearse the Prophet's words.

A. Lo, house of Israel, I will bring a Nation upon thee from far, whose quiver is a sepulchre, and they shall eat thine harvest, and thy bread, they shall devour thy sons and daughters, they shall eat up thy sheep and thy bullocks, they shall spoil thy vines and thy fig-trees, and they shall destroy with the sword thy fenced cities. ch. v. 15. 16. 17.

Q. Did they not repent?

Q. No

A. No, but provoked God's wrath by other sins.

Q. What were they?

A. Lying. ch. ix. 3. Deceit. ch. ix. 4. and dissimulation. ch. ix. 8.

Q. I am sure though they could not see their own danger, yet Jeremy did (as all true Ministers should) relent at their hardness of heart?

A. Yes, and wished his eyes a fountain of tears. ch. ix. 18.

Q. How came that hardness of heart in them?

A. They gloried in their misdeeds.

Q. What ought a man to glory in?

A. Neither in wisdom, strength, nor riches. ch. ix. 23.

Q. In what then?

A. Let him that glorieth glory in this, that he knoweth the will of the Lord, for he it is that sheweth mercy, judgement, and righteousness on the earth. ch. ix. 24.

C H A P T E R X. to XXI.

Question.

Q. To whom only belongeth dominion?

A. To the Lord, mighty in power, and King of nations. ch. x.

Q. What were the Israelites then in leaving him to cleave to Idols?

A. Sots and fools. ch. x. 8.

Q. Why?

A. Because they left the truth to embrace the works of error.

Q. What were the works of error?

A. Making of Images. ch. x. 15.

Q. Whence

Q. Whence were they infected with this infection?

A. From the Heathen.

Q. What other errors had the Heathen?

A. Divination by stars, and soothsaying.

Q. Is it not lawful to fear the conjunction of stars and planets?

A. No.

Q. Your reason?

A. Because the Lord in these words hath forbidden it, Be not afraid of the signs of heaven, though the Heathen be afraid of such. ch. 10. 2.

Q. As long as we abide in sin, will the Lord hear our prayer?

A. No, nor any that pray for us. ch. xi. 14.

Q. How odious is sin?

A. So odious, that the land wherein sinners live shall mourn, the herbs of the field wither, and the beasts and fowls of the air be consumed. ch. xii. 4.

Q. By what parable did Jeremy prefigure the destruction of the Jews?

A. By the parable of the linen girdle, which he hid in the rock, and after certain days coming to take it up, he found it was rotten and fit for no use.

Q. Rehearse the meaning.

A. That as the girdle cleaveth to the loins, so had the Lord tyed the house of Israel unto him, but since they had forsaken him (like the girdle) they should rot, and be cast off as fit for no use. ch. xiii. 10. 11.

Q. How hard is it for an evil man to do well?

A. As hard as to change the Ethiopian's skin, or the Leopard's spots, ch. xiii. 23.

Q. Which

Q. Which are the four plagues God usually punisheth withal?

A. Pestilence, famine, sword, and fire.

Q. How do the wicked people reward them that tell them of their sins?

A. With curses, as the Jews did Jeremy. ch. xv. 10.

Q. But what doth the Lord for them?

A. In time of his vengeance favours them, and suffers the others to perish.

Q. Fell it out so with Jeremy?

A. Yes; for when the Jews were led away captive, the enemy gave Jeremiah choice to live in his country, or to go whither he would. ch. xxxix. 11. 12.

Q. With what pen doth the Devil write iniquity in the hearts of the obstinate?

A. With an iron pen.

Q. What is signified thereby?

A. That men accustomed to sin, can hardly be reclaimed.

Q. Will the Lord only be trusted in?

A. Yes.

Q. What is pronounced against them that make flesh their arm, that is, depend upon men and forget God?

A. A heavy curse. ch. xvii. 5.

Q. How many ways did Jeremy suffer under the hands of the Jews?

A. Three manner of ways: First they cursed and spake evil of him; then they took counsel against his life; at last they smote him, and cast him into prison. ch. xv. 10. ch. xiii. 18. and xx. 2. 3.

Q. What may we learn by these his afflictions?

A. That the true Ministers of God shall always be subject to the like.

CHAPTER XXII. to XXX.

Question.

Q. What were the works commanded the Jews?

A. To execute justice. ch. xxii. 3. To deliver the oppressed, to favour the stranger, to help the fatherless and widow, to do no violence, nor shed blood.

Q. What were the works they followed?

A. They builded houses with bribes, and chambers with extortion, they used their neighbour's help, and paid him not his hire, ch. xxii. 13.

Q. What followed?

A. Destruction without pity, ch. xxii. 11.

Q. In what manner?

A. They were led into captivity, their King slain, and left unburied, ch. xxii. 19.

Q. Who misled the King?

A. The false prophets.

Q. What was their reward?

A. Woe be unto them that scatter the sheep of my pasture, saith the Lord. ch. xxiii. 1.

Q. How did Jeremy prophesy a redress for this inconvenience?

A. By the coming of Christ the true Pastor.

Q. In what words?

A. Behold (saith the Lord) I will raise unto David a righteous branch, &c. in his days Judah shall be saved, and Israel dwell in safety. ch. xxiii. 5. 6.

Q. Here

Q. Here was a threatening and a promise, what is signified thereby?

A. That as Jeremy did, so the Ministers of God must always mix comfort with their bitter doctrine.

Q. When they threat, what is their doctrine like?

A. A fire, or a hammer that breaketh a stone. ch. xxiii. 29.

Q. But when they promise, what is it like?

A. Comfortable waters, or precious balme.

Q. How long lived the Israelites in bondage under the King of Babel?

A. Seventy years. ch. xxix. 10.

C H A P T E R XXX. to XLI.

Question.

Q. After their denounced servitude how doth Jeremy comfort the Jews?

A. First, with their return again to their country. ch. xxx. 3. Secondly, with the destruction of their enemies. ch. xxx. 16. Thirdly, with joy, plenty and peace. ch. xxxi. 12. 28.

Q. What assurance doth Jeremy give of God's promise?

A. As sure as he is God of heaven and earth, and giveth the Sun to rule the day, and the Moon the night. ch. xxxiii. 20.

Q. How doth God oftentimes check the dissolute life of Christians?

A. By their better life who are no Christians.

Q. Your proof?

A. It may appear by the example of the sons of Jonadab. ch. xxxv. 8.

Q. What did they?

A. Their father gave them a commandment and it was kept the space of three hundred years.

Q. What was the commandment?

A. That none of that stock, or family should drink wine.

Q. Of what descent were the sons of Jonadab?

A. No Israelites, though more zealous in the service of God than they.

Q. What infers this example?

A. That if they thought it a disparagement to break the vow made unto an earthly father; how much more shameful must it be for Christians to forget their promise made to the Father of heaven. They kept their vow three hundred years, but Christians (I fear) break theirs every hour.

Q. You said before that Jeremy was in prison.

A. I did.

Q. Who imprisoned him?

A. King Jehoiakim, first, and then Zedekiah.

Q. When he was in prison did he neglect his office?

A. No, for when he could not speak to the Jews, he sent to them.

Q. Whom?

A. Baruch.

Q. With what?

A. With a book, containing all the curses of God against the Jews.

Q. Who wrote it?

A. Baruch from the mouth of Jeremy. ch.

xxxvi. 4.

Q. To

Q. To whom did Baruch read it?

A. To the Princes, who told the King of it.

Q. Which King?

A. Jehoiakim.

Q. How did he accept it?

A. He burnt it. ch. xxxvi. 23.

Q. What did Jeremy then?

A. He wrote another book. ch. xxxvi. 32.

Q. What learn we by that?

A. Though the wicked would quite deface the word, yet God will have it still preserved.

Q. What was the message of the Lord that Jeremy declared to Zedekiah, afterward King?

A. That he should yield himself to Nebuchadnezzar, and the city should be saved.

Q. Did Zedekiah regard his counsel?

A. He heard it, but did not perform it.

Q. What was his hindrance?

A. His Princes, that persuaded him to the contrary.

Q. What did the Princes to Jeremy?

A. They put him in a dungeon.

Q. Who wrought his deliverance?

A. Ebedmelech a Moor, and one of the King's eunuchs. ch. xxxviii. 7.

Q. What learn we by that?

A. That more faith sometimes is found in a stranger than in a man's own countrymen.

Q. What became of Zedekiah for disobeying Jeremy?

A. His eyes were put out, and his sons slain before his face. ch. xxxix. 7.

Q. How went it with Jeremy?

A. He found favour (as the Lord before had promised) with Nebuzaradan the chief captain, who gave him liberty and reward. ch. xl.

C H A P T E R XLI. to the end.

Question.

Q. Whom did Nebuchadnezzar make his substitute over the Jews in Palestine?

A. Gedaliah the son of Ahikam.

Q. Who slew Gedaliah?

A. Ishmael the son of Nethaniah.

Q. Why?

A. In envy of his government.

Q. What did the people afterwards?

A. They went under Johanan into Egypt.

Q. Had not Jeremy forbidden them so to do?

A. Yes, but they obeyed not.

Q. Wherefore did they not obey?

A. They feared war and famine. ch. xlii. 14.

Q. What followed their disobedience?

A. They were destroyed from the least to the greatest.

Q. By whom?

A. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their own country, (famine and war) fell upon them in another.

Q. Who destroyed the kingdom of Babel?

A. Cyrus.

Q. Who moved him thereunto?

A. The

A. The spirit of God.

Q. For what causes?

A. Because they gloried in the spoil of Israel, and said, we offend not, because they have sinned against the Lord, the hope of their fathers. ch. i. 7. 11.

Q. What was Nebuchadnezzar called?

A. The hammer of the world.

Q. Why?

A. Because he had smitten down all the princes and people of the world. ch. li. 23.



The Lamentations of JEREMIAH.

Question.

OF whom may we learn true and Christian-like compassion?

A. Of the prophet Jeremy.

Q. Wherein?

A. In lamenting for his countrymen the Jews, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his death, and all for his love and good-will towards them.

Q. Wherein consisted his love?

A. In daily admonishing them of their sin, that they might repent, and shewing them aforehand what plagues would follow if they repented not.

Q. What did he lament would befall them?

A. Their subversion and overthrow.

Q. By

Q. By whom was their subversion contrived?

A. By the Babylonians their cruel enemies.

Q. In what manner?

A. First, they were besieged, then suffered famine, insomuch that they died in their streets, and the mothers devoured their own children. ch. i. 11. and ch. ii. 12. Of Princes they became tributaries. ch. i. 1. Their joy was turned to tears. ch. i. 2. Their freedom to captivity. ver. 3. Their gorgeous buildings to a deformed heap. ver. 4. Their friends forlook them. ver. 2. Their enemies laughed at them. ver. 7. Their valiant men were trodden down, their young men slain, their virgins deflowered. ver. 15. And (which was the grief of all griefs) their God had forsaken them: for when they stretched out their hands, there was none to comfort them. ch. i. 16. 17.

Q. What may the example serve for?

A. To admonish all cities of the world, be they ever so famous, ever so rich, ever so mighty, to beware how they provoke God's wrath against them, through their intolerable impiety.

Q. What were their most intolerable sins?

A. Their despising the counsel of the prophets; their revolting from the truth, to embrace falsehood and vanity; and their abusing the long-sufferance of the Lord.

Q. Did the Lord forewarn them of this desolation?

A. Yes, many hundred years before it came, even from the time of Moses, and so from age to age, until the very hour of their captivity, as appears, Deut. xxviii. 64. 65. 66.

Q. In this extremity what refuge doth the Prophet shew them?

A. The holy mount of the God of mercy.

Q. How

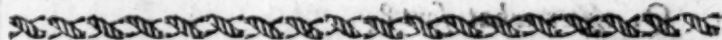
Q. How must they reach unto that mount?

A. With the arms of repentance and patience: with repentance in confessing their sins, and being sorry for the same; and with patience, in humbly attending the hour of their deliverance.

Q. Was this all the Prophet did for them?

A. No, like a holy and virtuous Pastor, he joined in fervent prayer with them, that it would please the Lord to shorten their days of wretchedness.

ch. v.



E Z E K I E L.

Question.

BY whom was Ezekiel called to prophesy?

A. By God.

Q. Where?

A. In Chaldea.

Q. At what time?

A. When Jehoiakim, king of Judah, his mother, and many other lived in captivity under Nebuchadnezzar. ch. i. 2. 3.

Q. To what end?

A. To assure them, though they had yielded themselves prisoners to the king of Babylon, and had lived in servitude to him five years, yet the Lord would remember his promise, and bring them home again.

Q. Did they distrust him?

A. Yes, and began to murmur.

Q. Yet



Q. Yet the Lord inspired Ezekiel to speak unto them for their comfort. ch. 12,

A. True.

Q. What gather we from thence?

A. God's great mercy, and their weakness of faith.

Q. Did not Ezekiel prophesy before?

A. Yes, and by the counsel of him and Jeremiah, Jehoiakim did voluntarily submit to the King of Babel: and therefore to excuse the Prophets, God gives him a new gift of prophecy.

Q. After what sort?

A. A hand appears, and delivers him a book,

Q. What was written in this book?

A. Woe and lamentation. ch. ii. 10.

Q. What was he bid to do with this book?

A. Eat it: that is, imprint the words thereof in his heart.

Q. Are none fit to be God's messengers but such as receive his word into their hearts?

A. No, and meditate thereon, which is called an eating.

Q. How was the taste of it in Ezekiel's mouth?

A. As sweet as honey. ch. iii. 3.

Q. Did the people regard his message?

A. As they do now-a-days God's preachers, very slightly.

Q. Was he discomfited thereby?

A. No, God emboldened him, and gave him a forehead as hard as adamant to out-face their rebellion. ch. iii. 9.

Q. What, if he had been discouraged, and given way to their sin?

A. Then

A. Then the people dying in their sins, their blood should have been required at his hands. ch. iii. 18.

Q. Who may take heed by this lesson?

A. All dumb, idle, and illiterate ministers.

Q. But he teaching them, and they not repenting, how then?

A. Their blood should be upon their own heads. ch. iii. 18. 19.

Q. How did Ezekiel prophesy the destruction of Jerusalem?

A. By the parable of his hair, the one part whereof he would burn, the other cut with a sword, and scatter the third in the wind. ch. v. 2.

Q. What did this signify?

A. That one part of the people should die through famine, the second be slain, and the third led into captivity. ch. v. 12.

Q. This all this while is threatening; how doth the Prophet comfort them?

A. By shewing that a remnant should be saved, and they should be displeased for their sins, and find mercy. ch. vi. 8.

Q. How did God deliver that remnant in time of vengeance?

A. By setting a mark upon them, whereby they were known, as he doth upon all his elect. ch. ix. 6.

Q. Rehearse the Prophets words of their deliverance.

A. As sure as I live (saith the Lord) I will bring you from the people, and will gather you out of the countries wherein you are scattered, with a mighty

mighty hand, and with a stretched-out arm, and in my wrath poured out. ch. xx, 33. 34.

CHAPTER X. to XXII.

Question.

Q. After Jehoiakim and the rest were led into captivity, those that remained still in Judea, how did they live?

A. Like Murtherers and Idolaters, ch. xi. 6.

Q. Who misled them?

A. Jazaniah the son of Zur, and Pelatiah, the son of Benaiah.

Q. What did they boast of?

A. That God had utterly forsaken those that were in captivity, and given the land unto them in possession. ch. xi. 15.

Q. How was that reproach punished?

A. Pelatiah, one of their chief Princes, was struck with sudden death, ch. xi. 13.

Q. What may we learn by that example?

A. That it is dangerous to misjudge of God's secret judgments.

Q. What doth Ezekiel say against false Prophets?

A. That they should be consumed in the midst of their vanities. ch. xiii. 14.

Q. How did the false Prophets seduce the people?

A. By sewing pillows under their elbows, and covering their heads with vails.

Q. What is the meaning of that?

A. They flattered them with security, and blinded their eyes with false delusions, ch. xiii. 8.

Q. Why

Q. Why
sons of
fourth

Q. Why doth God send false Prophets, and unlearned Preachers amongst his people?

A. For their ingratitude, because they do not hearken to the true Prophets and Preachers when they have them, a fault to be much feared in England at this time.*

Q. In the time of God's wrath may the wicked presume on safety for being in company with the godly?

A. No.

Q. Your proof?

A. If (saith the Lord, of Judea) I send my sword through this land, and say unto it, Destroy both man and beast in it, though Noah, Daniel, and Job were in the midst of it, they should deliver neither son nor daughter, but their own souls by their righteousness. ch. xiv. 17. 18.

Q. How doth God oftentimes punish us for sin?

A. Even by the same means by which we made ourselves to sin; as violence with violence, lust with lust; and as he did with the Israelites, causing the Egyptians, Assyrians, and Chaldeans to punish them for Idolatry amongst whom they had learned Idolatry. ch. xvi. 37. 39.

Q. Will God punish one for the sin of another?

A. No, every soul that sinneth shall suffer; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, but the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon himself. ch. xviii. 20.

Q. How is it said then that God will punish the sins of the fathers upon the children to the third and fourth generation?

* 1649.

Q

A. That

A. That is meant if the children continue in the sins of their fathers, but otherwise not.

Q. If the righteous man become wicked, what is his reward?

A. Condemnation.

Q. If the wicked man forsake his wickedness, and live uprightly, what is his reward?

A. Forgiveness. ch. xviii. 26. 27.

CHAPTER XXII. to XXXVII.

Question.

Q. What sins besides Idolatry hastened the destruction of Jerusalem?

A. Murdering of the prophets, oppressing the stranger, neglecting the fatherless and widow; prophaning the Sabbath, sowing dissension, committing incest, taking of bribes, usury and extortion. ch. xxii. 6. 7. 8. 9. 10. 11. 12.

Q. Do these sins live at this day?

A. Yea, in as gross a manner as they did then.

Q. What is then to be feared?

A. Lest we should be punished as they were.

Q. You spake before of the parable of the hair, whereby Ezekiel shewed the manner of Jerusalem's overthrow: shew me by how many signs and parables he taught?

A. By fifteen, whereof one being past before, there remain fourteen unspoken of.

Q. Rehearse them in order; what is the first?

A. The parable of the six men, that came with swords, and one in white cloathing, with pen and ink in his hand. ch. vi.

Q. What

Q. What doth that signify?

A. The fierce soldiers that should enter Jerusalem: and by him in white, the mercy of the Lord; to mark such as should be saved.

Q. What is the second?

A. The vision of the man in white, that took burning coals from the altar, and scattered them abroad. ch. x.

Q. What doth that signify?

A. The burning of the city of Jerusalem.

Q. What is the third?

A. The parable of Ezekiel, carrying forth his stuff out of the city by night. ch. xii.

Q. What doth that signify?

A. That even so the Israelites should be led with their burdens into captivity.

Q. What is the fourth?

A. Of eating bread with trembling, and drinking water with trouble. ch. xii.

Q. What is signified by that?

A. The torment of mind, and affliction of body that should accompany the Israelites.

Q. What is the fifth?

A. Setting up a wall, and daubing it with untempered mortar. ch. xiii.

Q. What doth that signify?

A. The false doctrine of the prophets; when one told a lye, another would maintain it.

Q. What is the sixth?

A. The parable of the vine without fruit. ch. xv.

Q. What doth that signify?

A. That if Jerusalem, which was the congregation

tion that God had taught, did not bring forth fruit of good living according to his doctrine, like the barren vine, it should be thrown into the fire.

Q. What is the seventh?

A. The two Eagles. ch. xvii.

Q. What doth that signify?

A. The two kings of Egypt and Babylon, ordained for the scourges of Jerusalem.

Q. What is the eighth?

A. The parable of the Lion, and Lion's whelps, that were given to raving, and devour, and at the last were taken in trails. ch. xix.

Q. What doth that signify?

A. By the Lion is signified Jehoahaz, and by the whelps his two sons, Jehoiakim, and Jehoiachin, who devoured the blood of the prophets, and at last were all three taken in the snares of the Kings of Egypt and Babylon.

Q. What is the ninth?

A. The parable of the forest consumed with fire.

Q. What doth that signify?

A. Jerusalem compared to a forest should be consumed with fire. ch. x.

Q. What is the tenth?

A. The parable of the two sisters, Aholah and Aholibah, who were proud, lascivious, and incontinent.

Q. What doth that signify?

A. The two kingdoms of Judah and Israel which became Idolaters both, and therefore are compared to unchaste women, that forsake their husbands to follow strangers. ch. xxiii.

Q. What

Q. What is the eleventh?

A. The parable of the bad shepherds, that fed and cloathed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and devoured.

Q. What doth that signify?

A. Careless Magistrates, that being set to rule and govern the people (so they may live at ease) care not what becomes of their charge, but use them with all tyranny and cruelty. ch. xliii.

Q. What is pronounced against such Magistrates?

A. The Lord will rise up against them, and require the blood of the People at their hands.

Q. What is the twelfth?

A. The field of dead bones, whereunto Ezekiel was brought by the spirit of God.

Q. What doth that signify?

A. That as God in the sight of Ezekiel did gather the dead bones together, clothed them with sinews and flesh, and breathed life into them, raising them in the perfect shape of men, as they lived before; so sure it was, and much more certain, that he was able to bring back his children from captivity.

Q. Of what is that a sign unto us else?

A. Of the resurrection of our bodies after death.

Q. What is the thirteenth?

A. The parable of the seething pot, wherein were divers joints, which were taken out by piece-meal, and the pot left empty to melt upon the coals.

Q. What doth that signify?

A. The hot vengeance of God against Jerusalem.

Q 3

the

What

the destroying of the people by little and little, and trying of the remnant like metal in the fire.

Q. What is the fourteenth?

A. The parable of the death of Ezekiel's wife.

Q. What doth that signify?

A. That as God took from him her that was the pleasure of his eyes, so would he pollute his sanctuary, that was the pride and pleasure of the Israelites. ch. xxiv.

Q. Against what strange nations did Ezekiel prophesy?

A. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Sidon, Egyptians, Assyrians, Gog and Magog, and in them against all the enemies of God's Church.

Q. What did Ezekiel prophesy against these people?

A. Destruction.

Q. Why?

A. Because they rejoiced at the misery of his people, and were as picking thorns in the house of Israel.

Q. How should they be destroyed?

A. In the same manner that they had destroyed the Jews, and with more cruelty.

Q. By whom?

A. By the Babylonians.

Q. Of what comfort did Ezekiel prophesy, beside the return of the Jews?

A. Of the coming of Christ, the true shepherd, that should give his life for his sheep. ch. xxxiv. 23.

Q. That, and all other the blessings of God, why are they bestowed upon us?

A Not

A. Not for our deserts, but through the mercy of God. ch. xxxvi. 22.

CHAPTER XXXVII. to XLVIII.

Question.

Q. What doth Ezekiel prophesy of in these last chapters?

A. Of the re-edifying of the City and Temple of God; of the service and orderly government that should be amongst them, as had been before.

Q. What is meant by the waters that Ezekiel saw issue from the Temple?

A. The graces that should be bestowed upon the Church, under the kingdom of Christ. ch. xlvii. 1.

Q. What is meant by the rising of the waters?

A. That God's graces should increase, not decrease. ch. xlvii. 5.

Q. What by the multitude of trees that stood on the one side, and on the other of the waters?

A. The multitude of those that should be refreshed by the doctrine of Christ. ch. xlvii.

Q. What by the meeting of these several waters in one sea?

A. That all the world should be refreshed with the Gospel, and be as it were one Temple to the Lord.

Q. What is meant by the wholesomeness of the waters?

A. The purity and wholesomeness of the doctrine of the true Church.

Q. What by the fishers?

A. God's preachers.

Q. What

Q. What by the multitude of fishes?

A. The great number of hearers.

Q. What by the marshes and miry places?

A. The wicked and reprobate.

Q. What by the fruitfulness of the trees that grow on each side?

A. The prosperity of the faithful.



D A N I E L.

C H A P T E R I. to IV.

Question.

WHEN was Daniel called?

A. In the time that Ezekiel lived, and when the Jews were captives in Babylon.

Q. Who was the King of Babylon?

A. Nebuchadnezzar.

Q. Besides the people, what did Nebuchadnezzar bring with him from Jerusalem?

A. The vessels of the Temple of the Lord. ch. i. 2.

Q. What did he with them?

A. Placed them in the Temple of his God. ibid.

Q. How did Nebuchadnezzar dispose of the Jews?

A. He commanded Ashpenaz the master of his Eunuchs, to cull out of the Hebrews sons, certain that might be trained up to serve him. ch. i. 3.

Q. What kind of persons should those sons be?

A. Such

A. Such as were noble, witty, and of comely stature:

Q. *What should be done unto those young men?*

A. They should be instructed in the language and customs of the Chaldeans. ch. i. 4.

Q. *To what purpose?*

A. That they might so forget their own country, and their country's religion.

Q. *How long should they be trained on this fashion?*

A. Three years. ch. i. 5.

Q. *What allowance should they have?*

A. Meat and drink from the King's table. ch. i. 5.

Q. *Who were the chief among them?*

A. Daniel, Shadrach, Meshach, and Abednego.

Q. *How did these like the King's allowance?*

A. They would not eat of it.

Q. *Why?*

A. Because they would not be defiled with the portion of the King's meat which was given them, to make them forget their accustomed sobriety. ch. i. 8.

Q. *What did the chief of the Eunuchs then?*

A. He was afraid they would not look so well as the rest of their brethren, and so the King would be incensed. ch. i. 10.

Q. *But what did Daniel?*

A. Intreated their Governor to try them ten days with pulse and water, and if at the ten days end they looked not so well as their other fellows, he should deal with them as he thought good. ch. i. 13.

Q. *Did*

Q. Did their Governor give consent?

A. Yes.

Q. And how were they at ten days end?

A. They were in better condition than all the rest that did eat of the portion of the King's mate. ch. i. 15.

Q. What may we learn by that?

A. That with the blessing of God, the poor man's dish is as cherishing as the rich glutton's delicates.

Q. What gifts did God bestow upon these four children?

A. The gifts of knowledge and understanding.

Q. Beside these, what gave he to Daniel?

A. The gift of prophecy, and to interpret dreams and visions. ch. i. 17.

Q. When they were brought before the King, how did he like them?

A. He found them wiser than all his Inchanters and Astrologers. ch. i. 20.

Q. What did the King then?

A. He dreamed a dream which he could not remember. ch. ii. 1.

Q. Of whom did he ask counsel?

A. Of his Inchanters. ch. ii. 2.

Q. Did they tell him what was his dream?

A. No, they could not. ch. ii. 10.

Q. How did the King take it?

A. He commanded that not only they, but all the wise men of Babel should be put to death, of which number were Daniel, Shadrach, Meshach, and Abednego. ch. ii. 12.

Q. How did they escape him?

A. Daniel

A. Daniel entreated respite of the King, and he would tell him his dream, and the interpretation thereof.

Q. Did the King give him respite?

A. He did. ch. ii. 16.

Q. Whither went Daniel then?

A. To his other brothers. ch. ii. 17.

Q. What to do?

A. To have them join in prayer with him to their God, that it would please him to reveal this mystery unto him. ch. ii. 18.

Q. What success had they in their prayer?

A. God shewed Daniel the dream and the interpretation thereof. ch. ii. 19.

Q. What was the dream?

A. An Image, the head whereof was gold, the breast and arms silver, the belly and thighs brass, the legs iron, the feet part iron, part clay.

Q. How long did it seem to stand before the presence of the King?

A. Till a stone cut without hands smote it in pieces, and scattered it like the chaff of Summer-floors.

Q. What became of the stone?

A. It turned to a great mountain, and filled the whole earth, ch. ii. 31. to 35.

Q. What was Daniel's interpretation of the dream?

A. By gold, silver, brass, and iron, were meant the four Monarchies of the world.

Q. Which was likened to gold?

A. The Babylonians.

Q. Which to silver?

A. The

A. The Persians.

Q. Which to brass ?

A. The Macedonians.

Q. Which to iron and clay ?

A. The Romans. And as these metals excelled one another in goodness, so did all the four ages ; growing still worse and worse, till the coming of Christ.

Q. What is meant by the stone ?

A. The kingdom of Christ, that should come at the end of these ; which should overthrow the last, and remain when all the rest were extinct.

Q. How did the King reward Daniel, for interpreting his dream ?

A. He made him a great man, and a chief ruler over the province of Babel.

Q. In this prosperity did Daniel forget his brethren ?

A. No, he made a request to the King for them, and he advanced them likewise to great offices.

Q. In what place ?

A. In the province of Babel, but Daniel sat as chief Judge in the King's gate. ch. ii. 49.

Q. What befel afterward ?

A. The King set up an Image, and commanded it to be worshipped.

Q. Where did he set it ?

A. In the plain of Dura.

Q. What was the penalty of them that did not bow to this Image ?

A. To be burnt in a fiery furnace.

Q. To what end did the King ordain this ceremony ?

A. Because he feared the Jews (by their religion) would

would have altered the state of his Commonwealth, and therefore he meant to bring all to one kind of religion.

Q. Who refused to worship this image?

A. Shadrach, Meshach and Abednego.

Q. How were they dealt withal?

A. Accused, and brought before the King.

Q. Why brought they not Daniel as well as them?

A. It seemeth they were afraid to accuse him, by reason of his great favour and authority with the King.

Q. What did the King do to Shadrach, Meshach, and Abednego?

A. Threatened them first; but when they would not yield, he commanded them to be bound, and cast into the burning furnace.

Q. Were they destroyed by the fire?

A. No, their God in whom they trusted sent an Angel unto them, that preserved them, and burnt the King's officers. ch. 3.

Q. What did this do to the King?

A. It astonished him, so that he bade them come forth.

Q. When they came forth, was any thing about them perished?

A. Not so much as an hair of their heads; nay, their garments retained not so much as any scent of the fire. ch. iii. 27.

Q. Why was this miracle done?

A. As well to confirm the faith of his servants, as to make the King confess the God of heaven to be of power above his idols.

Q. Did the King make any such confession?

R

A. Yes,

A. Yes, and ordained a Law, that whosoever blasphemed the God of Shadrach, Meshach and Abednego, should be torn in pieces. ver. 29.

CHAPTER IV. to VIII.

Question.

Q. *How oft did the King dream?*

A. Twice.

Q. *What was his dream?*

A. A tree in the midst of the earth, tall and spreading, so that the fowls of the air did build in it, the beasts of the field were covered with the shadow, and all flesh fed with the fruit thereof: Then he beheld the watchman, and an angel descending from heaven, that said, cut down the tree, break his branches, shake off his leaves, and scatter his fruit, that the beasts may fly from under it, and the birds from off the branches: Nevertheless, leave the stump or his root in the earth, and bind it with a band of iron amongst the grass, and let it be wet with the dew of heaven, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seven years be passed over him. ch. iv. 8. to 16.

Q. *What was Daniel's interpretation?*

A. That the tree represented the King's person, the height, breadth, and fruitfulness thereof, his magnificence and pomp; the cutting of it down his disposition to live amongst the beasts of the field for seven years, till he should confess the Most High to bear rule over the kingdoms of men, and to dispose of them according as he pleased,

Q. *Why did God send this vision to the King?*

A. To admonish him of his intolerable pride and blasphemy.

Q. *Was*

Q. Was he converted at the interpretation thereof?

A. No, but continued still in his pride till God drove him from his kingdom.

Q. When was he restored?

A. At the end of seven years; when he confessed his sin, and glorified God.

Q. What became of him afterward?

A. His kingdom was augmented, and he died in peace, ch. iv. 36.

Q. Who succeeded him?

A. Evilmerodach, and then Belshazzar.

Q. What did Belshazzar?

A. He made a feast to a thousand Princes, and drank wine.

Q. At what time?

A. Even when Darius had besieged the city.

Q. What plate had he to drink in?

A. The holy vessels of the Lord, which Nebuchadnezzar brought from Jerusalem.

Q. Who drank in them?

A. He, his princes, wives and concubines.

Q. Was God displeased herewith?

A. Yes.

Q. How did he shew his displeasure?

A. By a hand-writing upon the wall.

Q. What was the writing?

A. God hath numbered thy kingdom } Mene.
and hath finished it.

Thou art weighed in the balances } Tekel.
and found too light.

Thy kingdom is divided to the } Peres.
Medes and Persians.

Q. Who read it ?

A. Daniel.

Q. What was his reward ?

A. A purple robe, a chain of gold, and to be the third Ruler in the kingdom. ch. 5.

Q. How long lived Belshazzar after this ?

A. He was slain that night.

Q. Who succeeded him ?

A. Darius.

Q. How old was he when he took the kingdom ?

A. Threescore and two years old. ch. v. 31.

Q. What favour found Daniel with Darius ?

A. He made him one of three that commanded a hundred and twenty governors, which were set over the whole kingdom of Babylon. ch. vi. 2.

Q. How did his fellow-officers take it, that he, being a stranger, should be equal with them in authority ?

A. They envied him.

Q. Was that all ?

A. No, they laid a snare to entrap his life.

Q. How was that ?

A. They caused the King to make a decree, and seal it, that whosoever preferred any petition either to God or man for thirty days (but to the King) should be cast into the lions den.

Q. How did they know this would entrap Daniel ?

A. Because they knew that he was religious, and thrice every day used to pray unto his God.

Q. Did Daniel (for this decree) refrain from prayer ?

A. No.

A. No.

Q. Why?

A. Because he knew it was better to disobey man than God.

Q. Where did his enemies espy him at prayer?

A. In the window of his house which opened toward Jerusalem.

Q. Did they straightway attack him?

A. No; they told the King first.

Q. How did he take it?

A. He was much grieved for Daniel.

Q. He might then have pardoned him?

A. He could not, because of the Laws.

Q. How then?

A. Daniel was attached and thrown into the lions den, and a stone put upon the mouth of the cave.

Q. Where was the King at that time?

A. In presence, and sealed the stone with his signet, that the Law might be thoroughly executed.

Q. What said the King to Daniel when he was let down?

A. He comforted him.

Q. How?

A. In these words; The God whom thou always servest, even he will deliver thee.

Q. Whither went the King?

A. To his palace.

Q. How did he rest that night?

A. He could not sleep. ch. 6. 18.

Q. What did he in the morning?

A. Rose early and came to the cave.

Q. What said he when he came thither?

A. He cried aloud, and asked Daniel if his God had delivered him.

Q. What answered Daniel?

A. That God had sent an angel, and stopped the mouths of the lions. ch. vi. 22.

Q. Was Daniel then taken up?

A. Instantly, and his accusers, their wives and children cast down in his stead.

Q. How did the Lions use them?

A. They tore them in pieces.

Q. What did this miracle work in Darius?

A. Two things; great joy, and the publication of a decree.

Q. What was the decree?

A. That all nations should tremble, and fear before the God of Daniel.

Q. What was the first vision that Daniel saw?

A. The vision of the four beasts.

Q. What is understood by that?

A. The four monarchies before spoken of.

Q. Of the four which was the worst?

A. The Roman monarchy.

Q. Why?

A. Because in it sprang up the most persecutors of the Church of God.

CHAPTER VIII. to XII.

Question.

Q. Who was Daniel's second vision?

A. The

A. The Ram with two horns, and the Goat with one.

Q. What is understood by the Ram with two horns?

A. Darius and his two kingdoms of the Medes, and Persians.

Q. What understand you by the Goat with one horn?

A. Alexander, sole king of Macedonia, that slew Darius, and became Monarch of the world.

Q. Who succeeded Alexander?

A. The empire was divided into four parts, by four of his princes, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the less, and Ptolomeus Egypt.

Q. Who succeeded Seleucus?

A. His son Antiochus.

Q. What was he?

A. A great persecutor of the Church, ch. viii. 2.

Q. How was he put down?

A. By the hand of God.

Q. Did Daniel see the end of their captivity?

A. Yes, and it was told in a vision how many years it should be from the building of the Temple to the coming of Christ.

Q. How many years should that be?

A. Four hundred, thirty and four years.

H O S E A.

CHAPTER I to VI.

Question.

WHEN did Hosea prophesy?

A. In the days of Uzziah, Jotham, Ahaz, and Hezekiah kings of Judah, and in the days of Jeroboam king of Israel. ch. i. 1.

Q. How long did he prophesy?

A. Seventy years.

Q. Wherein stood his doctrine?

A. In alluring and deterring.

Q. How did he allure the people?

A. By the sweetness of God's promises.

Q. What to do?

A. To obey and love him.

Q. How did he deter them?

A. By threatening God's plague to fall upon them.

Q. For what?

A. For their vicious and wicked living.

Q. Was idolatry used in those days?

A. Very much.

Q. Where?

A. In the Synagogue and other places.

Q. What doth the Prophet call the synagogue?

A. Diblaim, that is, rottenness.

Q. What doth he call the people?

A. Gomer,

A. Gomer, that is, corruption, the daughter of rottenness.

Q. Why doth he use these terms?

A. To shew the filthiness of their idolatry. ch. 1.

Q. What is the fruit of corruption?

A. Lo-ammi, that is, not my people.

Q. What is understood by that?

A. That so long as we delight in sin, we are not God's people.

Q. What is the fruit of sin?

A. Destruction.

Q. What causeth destruction?

A. Want of knowledge. ch. iv. 6.

Q. How cometh want of knowledge?

A. By neglect of God's word.

Q. What do we fall into for want of knowledge?

A. Into all manner of sins, as swearing, lying, killing, stealing, and whoring. ch. iv. 2, 3.

Q. What is requisite for the preventing these evils?

A. Instruction.

Q. From whom?

A. From the learned.

Q. What will the Lord do to the Minister that is not able to instruct?

A. Cast him off.

Q. What to the people, that being instructed, do not follow him?

A. The same. ch. iv. 6.

CHAPTER

CHAPTER VI. to XIV.

Question.

Q. What is the fruit of affliction?

A. It causeth us to seek to God, as the wounded to the physician.

Q. Will God be ready to receive us?

A. Yes, and to heal us as he did hurt us.

Q. How must we come to the Lord?

A. With obedience in heart towards him, and love towards our neighbours. ch. vi. 6.

Q. How will he entertain us?

A. He will be our God, and we shall be his people. ch. ii. 23. He will be joined to us as the bridegroom to his bride, never to be separated. ch. ii. 20.

Q. But if we keep aloof, and come not to him, what will he do?

A. He will forsake us, as we forsake him.

Q. For what doth the Prophet complain against the King?

A. For surfeiting and excess. ch. vii. 5.

Q. For what against the people?

A. For flattering their King in his wickedness.

Q. For what else?

A. When they cried they did not cry to him. ch. vii. 10. When they sought help, it was at the hands of men. ch. vii. 11.

Q. How doth God deal with us, when we fly from him to the help of men?

A. He spreads a net before our feet, and entangles us in our devices. ch. vii. 12.

Q. Whither

Q. Whither did Israel fly for help?

A. To Egypt.

Q. What found they there?

A. Nettles in their pleasant places, and thorns in their tabernacles. ch. ix. 6.

Q. How were they plagued at home?

A. With famine and slaughter,

Q. With famine how?

A. The flour and the wine-press did not feed them, and the new wine failed them. ch. ix. 2.

Q. With slaughter how?

A. Ephraim (saith the Lord) shall bring forth his children to the murderer. ch. ix. 12, 13, 14, 15.

Q. Was this the last of their punishments?

A. No, Samaria, the chief city of Israel, was destroyed as the foam upon the water. ch. x. 7. And the rest of the cities the sword fell upon, and devoured them. ch. xi. 6.

Q. What became of the people that survived?

A. They were led away into Assyria. ch. xi. 5.

Q. How doth God express the terror of his judgments against the wicked?

A. In comparing himself to a whirlwind, them to chaff; himself to a lion, and them to his prey, whom he will scatter and devour. ch. xiii. 3, 8.

Q. How doth he express his favour to the godly?

A. He will say to death, I will be thy death, and to the grave, I will be thy destruction, for their deliverance. ch. xiii. 14.

Q. How do the wicked measure the favour of God?

A. By outward prosperity.

Q. How do the godly measure the favour of God?

A. By

A. By inward graces.

Q. How might Samaria, and the whole kingdom of Israel have avoided their ruin?

A. By hearkening to their Prophets, that told them of it long before.

Q. Are not we admonished in the like manner in these days?

A. Yes.

Q. By whom?

A. By God's preachers.

Q. What must we learn hereby?

A. By the harms that beset Israel, to avoid the like threatened on us, if we forsake not our wickedness.



J O E L.

Question.

WHAT doth Joel teach?

A. Repentance.

Q. How?

A. By telling Judah of the great plague that was fallen upon them for their sins.

Q. What was the plague?

A. Famine.

Q. In what manner?

A. Their corn and fruit-trees were destroyed.

Q. How?

A. By

A. By caterpillars and other cankerous worms.
ch. i. 4.

Q. What was the efficient cause of the plague?

A. Drunkenness and surfeiting. ch. i. 5.

Q. What was the effect?

A. Men howled and cattle pined. ch. i. 10, 11.

Q. What are the means to avoid such and the like plagues?

A. Repentance and prayer. ch. i. 14.

Q. But Judah not reformed by this plague, what other doth Joel prophesy shall fall upon them?

A. The sword.

Q. By whose practice?

A. The King of the Assyrians.

Q. What kind of person doth he describe him to be?

A. One before whose face should stand terror, and behind his back destruction. ch. ii. 3, 6.

Q. How doth he teach us to avoid this plague?

A. By repentance likewise and prayer.

Q. What doth the Lord promise us if we repent?

A. For scarcity, abundance: I will send you corn and wine, and oil (saith the Lord) and you shall be satisfied. ch. ii. 19. And for war peace: I will remove far from you your enemies. ch. ii. 20.

Q. What doth he promise beside?

A. Increase of spiritual graces, and the confusion of them that were their enemies. ch. iii. 7, 8.

A M O S.

Question.

Q What birth was Amos?

A. A poor herdsman's son.

Q. Where was he born?

A. At Tekoah, a poor town six miles from Jerusalem.

Q. In whose days did he prophesy?

A. In the days of Uzziah King of Judah, and Jeroboam King of Israel.

Q. How doth he procure authority to his doctrine, considering he was of so base a parentage?

A. By saying that his words are the words of God. ch. i. 3.

Q. Against whom doth he first prophesy?

A. Against Damascus, the Philistines, Tyre and Idumeans, Ammonites and Moabites.

Q. What was his purpose in that?

A. To shew that if God punished the sins of such as scarce had any knowledge of him, much more would he afflict the Jews, whom he had from age to age nursed up in his discipline.

Q. Against whom did he next prophesy?

A. Against the kingdoms of Israel and Judah.

Q. What sins of theirs doth he find out?

A. Cruelty, presumption, security, lack of pity, hoarding up of corn, and covetousness.

Q. How were they cruel?

A. They

A. They turned judgment into wormwood: that is, instead of equity they executed oppression: ch. v. 7.

Q. What was their punishment for that sin?

A. They should build houses, and not dwell in them; and vineyards, and not eat the grapes thereof, ch. v. 11.

Q. Why?

A. Because the foundations were laid in the ruin of the poor.

Q. How were they presumptuous?

A. Notwithstanding God's threatnings, they still thought themselves innocent.

Q. How doth he reprove that sin?

A. By asking a question.

Q. What is the question?

A. Can a trumpet be blown in the city and the people not be afraid? that is, Can God by his prophets cry out against sins, and the people think there is no sin? ch. iii. 6.

Q. How were they secure?

A. They stretched themselves upon beds of ivory, or the lambs of the flock, had music, drank wine in bowls, but no man pitied the poor. ch. vi. 4, 5, 6.

Q. What is the punishment of such people?

A. Their feasts shall be turned to mourning, their songs to lamentation, and their ease unto disquiet. ch. viii. 10. 12.

Q. How were they covetous?

A. They swallowed up the poor. ch. 4.

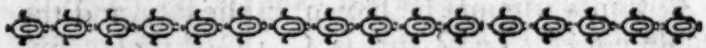
Q. How was that?

Jeru.
 b, and
 doctrine,
 words of
 ye and
 fins of
 much
 had from
 Judah.
 of pity,
 A. They

A. By hoarding up things necessary for food and clothing, and so procuring a dearth that they might sell dear, even the very refuse of their merchandize, and make their great measure small, and their weight little. ch. viii. 5, 6.

Q. *What hath the Lord sworn he will do to such a people?*

A. He hath sworn by the excellency of Jacob; that he will never forget any of their works. ch. viii. 7. Though they dig into hell, thence he will fetch them; though they climb up to heaven, from thence he will bring them; though they sink into the bottom of the sea, there will he command the serpent to bite them; and though they go into captivity, he will follow them with the sword, and set his face against them, there shall be no way for them to escape. ch. ix. 2, 3, 4.



O B A D I A H.

Question.

WHAT *sin doth Obadiah complain of?*

A. The lack of charity.

Q. *In whom?*

A. In brother towards brother.

Q. *Who were they?*

A. The Edomites against the Israelites.

Q. *How were they brothers?*

A. The Edomites came of Esau, and the Israelites of Jacob.

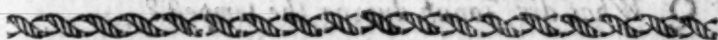
Q. *What*

Q. What wrong did the Edomites to the Israelites?

A. They joined with their enemies, rejoiced at their destruction, and helped to bear away the spoil. ch. i. 11, 12, 13.

Q. How did God punish them?

A. He made the house of Jacob a fire, and the house of Joseph a flame, and set the Edomites between them as stubble to be devoured. ver. 18.



J O N A H.

Question.

WHITHER was *Jonah sent?*

A. To Nineveh, the chief city of the Assyrians.

Q. What to do?

A. To preach.

Q. Did he obey the commandment of God?

A. No, he broke it.

Q. How?

A. He went another way.

Q. Whither?

A. To Tarshish.

Q. What moved him to do so?

A. His own reason.

Q. Why?

A. Because he thought if the Jews repented not by his doctrine, much less would the Heathen.

Q. How did he for passage?

A. Hired a ship, and paid his fare.

Q. When he was at sea, what happened?

A. A tempest.

Q. What caused the tempest?

A. God.

Q. To what end?

A. To check the disobedience of Jonah.

Q. What did Jonah during the tempest?

A. Sleep.

Q. What did the mariners?

A. Studied to find the cause of this disturbance,

Q. After what manner?

A. By casting of lots.

Q. To whom fell the lot?

A. To Jonah.

Q. What did the mariners with Jonah?

A. They threw him into the sea.

Q. Was he drowned?

A. No, though his sin deserved it, yet God preserved him.

Q. How?

A. He sent a whale that swallowed him.

Q. What followed?

A. The tempest ceased, and the mariners glorified God.

Q. But what did Jonah, being in the fish's belly?

A. Thought upon his sin, and cried to the Lord.

Q. How did the Lord deliver him?

A. He caused the fish to cast him up upon the dry land.

Q. How

Q. How long had he been in the fish's belly?

A. Three days and three nights.

Q. And what followed then?

A. The Lord spake to Jonah the second time, and bade him arise and go to Nineveh, and preach repentance.

Q. Did he now obey?

A. Yes, and cried in the streets: Yet forty days, and Niniveh shall be overthrown.

Q. How did the people entertain this doctrine?

A. With fear and trembling.

Q. What did they?

A. Proclaimed a Fast from the greatest to the smallest; the King himself rose from his throne, cast off his robe, and put on sackcloth, commanding all his subjects to do the like, and that neither man nor beast should taste food till they had cried to the Lord for mercy.

Q. When the Lord saw their repentance, what did he?

A. Turned away his wrath, and saved their city.

Q. How did Jonah take their deliverance?

A. He was angry.

Q. Why?

A. Because being a Prophet, he should be found false of his word, and therefore he began to upbraid God.

Q. In what manner?

A. O Lord (said he) was not this my saying when I was yet in my country? That thou wast a gracious God, merciful and slow to anger, and repentest thee of evil, for which cause I fled to Tarshish: therefore

therefore I beseech thee take my life rather than let me live in infamy.

Q. Whither went he?

A. Out of the city, to see if after forty days the Lord would destroy the city.

Q. On which side of the city sat he?

A. On the east side.

Q. How was he covered?

A. He built him a booth.

Q. What did God cause to grow over him to shadow him?

A. A gourd.

Q. What became of the gourd?

A. The next morning a worm struck it, and it withered.

Q. Had Jonah any inconvenience by that?

A. The eastern wind and sun-beams beat upon Jonah's head, and made him faint, so that he was grieved for the loss of his gourd.

Q. What said the Lord to him then?

A. Hast thou pity (said he) on the gourd for which thou hast not laboured, nor madest it grow, which came up in a night, and perished in a night? and wouldest thou not have me pity Nineveh, wherein there are sixscore thousand persons that cannot discern the right hand from the left, and also much cattle.

Q. What learn we by this?

A. That we must not measure the providence and mercy of God, after the square of our human affections,

Q. What was the final cause of sending Jonah to Nineveh?

. By

A. By the sudden repentance of these heathen people, to reprove the obduracy and hardness of heart in his own children, that many years were called upon, and these but a few days.



M I C A H.

Question.

WHAT sins did Micah reprove?

A. The contempt of God's word.

Q. How did the Jews condemn the word?

A. In forbidding the Prophets to prophesy.

Q. What persons did he reprove?

A. The Princes.

Q. For what did he reprove them?

A. For selling justice for money, and eating the flesh of the people, flaying off their skins, breaking their bones, and chopping their flesh to pieces. ch. iii. 3.

Q. What was understood by that?

A. The pilling and polling of the Commonwealth.

Q. Whom else doth he reprove?

A. The Prelates, for their covetousness and simony. ch. iii. 11.

Q. And whom else?

A. The rich Merchant.

Q. For what?

A. Because

. By

A. Because he is full of lies and deceit. ch. vi. 12.

Q. What are the virtues he commended?

A. Silence and patience. ch. vii. 5, 6.



N A H U M.

Question.

WHAT doth Nahum teach?

A. That it is dangerous to resolve to live in the fear of God, and fall from it again.

Q. By whose example?

A. By the example of the Ninivites.

Q. Did they so?

A. Yes; they quickly forgot the preaching of Jonah, and the mercy that God shewed them at that time, and turned again to their former iniquity, for which Nahum prophesies their destruction.

Q. And were they then destroyed?

A. Yes.

Q. By whom?

A. By the Chaldeans.

HABAKKUK.

H A B A K K U K.

*Question.***W**HAT did Habakkuk preach against?*A.* The pride and tyranny of the Chaldeans, that were puffed up with their spoils and victories.*Q.* What doth he compare the men of this world unto?*A.* To fishes.*Q.* What is his reason?*A.* Because as amongst fishes, the great devour the small, so it is amongst men. ch. i. 14.*Q.* How loathsome is tyranny and pride?*A.* So loathsome that the very stones of the wall shall cry out against it. ch. ii. 11.*Q.* What did he prophesy should be the end of the Chaldeans?*A.* Ruin and destruction.*Q.* By whom?*A.* By the Medes and Persians. ch. ii. 8.

Z E P H A N I A H.

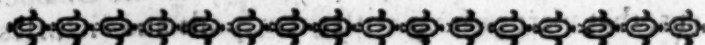
*Question.***W**HEN prophesied Zephaniah?*A.* In the days of Josiah King of Judah.*Q.* How

Q. How did he terrify the wicked?

A. By foretelling them of their utter destruction, and carrying into captivity.

Q. How did he comfort the godly?

A. By prophesying their return and happiness, and the revenge God would take upon their enemies.



H A G G A I.

Question.

WHICH are the three last Prophets?

A. Haggai, Zachary, Malachy.

Q. When were these three sent?

A. After the seventy years of captivity were expired.

Q. For what cause?

A. To comfort the people, and to encourage them to hasten the building of the Temple.

Q. Were they slack in that business then?

A. Yes, preferring their own private gain in toiling for wealth, and building themselves fair houses before the glory of God.

Q. What was the reason?

A. They had no reason at all; yet as corrupt men that never want policy to excuse their vile disposition, they pretended the time was not yet come. ch. i. 2.

Q. Who reprov'd them?

A. God

A. God first, and Haggai afterward.

Q. How did God reprove them?

A. By sending a famine amongst them.

Q. How did the Prophet reprove them?

A. By rebuking them in these words: Is it time for yourselves to dwell in cieled houses, and not to build the house of the Lord?

Q. Were they upon this converted?

A. Yes.

Q. What was the sign of their repentance?

A. Fear before the Lord. ch. i. 12.

Q. How did the Lord comfort them?

A. He sent his Spirit unto them, saying, Bring wood and build this house, and I will be favourable unto it. ch. i. 8.

Q. Who were the chief of the people in this work?

A. Zerubbabel the son of Shealtiel, and Jehoshuah the son of Josedeck the high Priest.

Q. What was the promise of God unto them?

A. That although this house seemed nothing like so sumptuous and beautiful as that which Solomon built; yet if they would have patience, the time should come that he would make it far more glorious.

Q. How is that to be understood?

A. Not of the material temple built with wood and stone, but of the spiritual, which should be erected by the coming of Christ. ch. iii. 9.

Q. What saith the Lord here of their sacrifices?

A. That they were unclean.

Q. How?

A. Not in the things themselves, but because the persons that offered them were unclean.

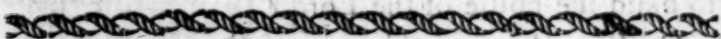
T

Q. What

A. God

Q. What learn we by that ?

A. Neither to offer prayer, nor thanksgiving to the Lord but with a pure heart ; since it is the intent of the heart, and not the word of the mouth that justifieth.



Z E C H A R I A H.

Question.

WHOSE son was Zechariah ?

A. The son of Barachiah.

Q. Why was he sent ?

A. To instruct and comfort the people.

Q. How did he instruct them ?

A. That they would avoid the wickedness of their fathers.

Q. How did he comfort them ?

A. By telling them God would be merciful unto them, assist them in their work. ch. i. 16. Put back their enemies. ch. i. 21. Fill them with all plenty of graces. ch. i. 17. Be a wall of fire about his Church and a continual light in the midst thereof. ch. ii. 5. And that Zerubbabel as he had begun, so should he finish the Temple against all hindrances whatsoever. ch. iv. 9.

Q. If they did serve the Lord, upon whom would he cast their affliction ?

A. Upon their enemies.

Q. How should their zeal to God's service be manifested ?

A. By

A. By their works. ch. i. 3.

Q. What should be their best cloathing?

A. Not filks, nor precious stones, but righteousness through Christ. ch. iii. 4.

Q. What doth he prophesy of Christ?

A. That he should be both King and Priest, by the crowns that were set upon the head of Jehoshuah. ch. vi. 11.

Q. Why should those titles be attributed unto him?

A. To signify all power was given to him, spiritual and temporal.

Q. In what manner was Christ promised to come?

A. Humbly, and in poverty, riding upon an ass. ch. ix. 9.

Q. And why?

A. Because the Prophets had set forth his kingdom without majesty and pomp, yet that his dominion should stretch from sea to sea. ch. ix. 10.

Q. But wherein was their error?

A. In their gross and earthly imaginations, having the eyes of their minds fixt upon the transitory pomp of this world, and not upon the true and spiritual glory of eternity.

Q. After the Jews return, and re-edifying of the Temple, were they at peace?

A. No, they had many afflictions and temptations for the trial of their patience, and approving of their faith; such only as believed had peace of conscience.

T

MALACHI.



M A L A C H I.

Question.

WHAT is the first sin Malachy reproveth ?
A. Obstinate hypocrisy.

Q. Wherein ?

A. In that the Jews were manifest offenders, and yet seemed to justify themselves. ch. i. 6.

Q. If we make God our father, what doth he require of us ?

A. Honour.

Q. If we make him our Lord, what ?

A. Fear. ch. i. 6.

Q. What is the second sin Malachy reproveth ?

A. Carelessness in the priests, that thought any sacrifice was sufficient, and did not examine whether it were according to the Law or not. ch. i. 8.

Q. What was required in the priest ?

A. A care in his heart to serve God aright, and his lips to be a treasure of knowledge to instruct the people. ch. ii. 7.

Q. What is the third sin that the Prophet reproveth ?

A. The marrying wives of a strange religion.

Q. What is the punishment of that sin ?

A. The Lord will cut him off that doth so. ch. ii. 11, 12.

Q. What is the fourth sin ?

A. Breach

A. Breach of wedlock. ch. ii. 14.

Q. *What is the fifth?*

A. Their distrust, saying, it was in vain to serve God, seeing the proud prospered, and they were cross'd. ch. iii. 14, 15.

Q. *From whence proceeded that sin?*

A. From want of patience, and submitting to God's pleasure; for if they saw not God's help ever present to defend them, they would straightway murmur, which was a sign also of ingratitude.

Q. *How?*

A. In that they forgot their former deliverance.

Q. *Who should be the next Prophet to succeed them?*

A. John the Baptist.

Q. *Wherein should his office consist?*

A. In joining the people together in unity of faith, and pronouncing God's judgments against such as should refuse to receive Christ. ch. iv. 5.

Q. *Who should be the last?*

A. Christ Jesus the true Sun of righteousness, whose comfortable beams of mercy shine upon our souls to eternal happiness. Amen.





THE DOCTRINE OF
The NEW TESTAMENT.

The Law was given by Moses, but Grace and Truth came by Jesus Christ. JOHN i. 17.

INTRODUCTION.

Question.

WHAT doth the New Testament include?

A. The Gospel.

Q. What is the Gospel?

A. A message of glad tidings.

Q. What doth it principally contain?

A. The history of Christ.

Q. Upon how many points stands the history of Christ?

A. Upon five.

Q. Which be they?

A. Upon his birth, his life, his death, his resurrection, and ascension.

Q. What doth his birth teach us?

A. That he is the day-star of mercy, risen to conduct us out of the darkness of death, and to guide our feet into the way of peace. Luke i. 79.

Q. What

Q. What doth his life teach us ?

A. All virtues requisite for a true Christian, he being the way, the truth, and the life. John xiv. 6.

Q. What doth his death teach us ?

A. That our debt is paid, and the rigour of the law satisfied, due to us for our sin, wherein consisteth our full redemption. Matth. xx. 28. Gal. v. 5. Heb. ix. 12.

Q. What doth his resurrection teach us ?

A. The conquest over death, sin, and hell, wherein standeth our justification. Rom. 4.

Q. What doth his ascension teach us ?

A. That our passage into Paradise is by him only made open, which before (through sin) was shut against us, to the intent, that where he is, we also may be. John xii. 26. and xviii. 24.

Q. What doth Christ require of us for all these benefits ?

A. Two things.

Q. Which be they ?

A. Faith and obedience.

Q. What is faith ?

A. An assured belief of all his words and deeds.

Q. What is obedience ?

A. A constant endeavour to perform all that he hath commanded. Matth. xxviii. 20.

Q. How do the Old and New Testament agree ?

A. In this, that they both teach to know one God, embrace one faith, and erect one Church.

Q. How do they differ ?

A. Four manner of ways.

Q. Which be they ?

A. First

A. First, touching their publication; secondly, their effect and fruit; thirdly, their ceremonies; and fourthly, their teachers.

Q. How do they differ touching their publication?

A. The Law was published with terror, the Gospel with joy.

Q. How do they differ touching their fruit?

A. The fruit of the Law is death: Deut. xxvii. 26. The fruit of the Gospel life. John xvii. 3.

Q. How touching their ceremonies?

A. In the Law, their altar was made of stone: in the Gospel our altar is Christ Jesus. Heb. xiii. 10. In the Law they sacrificed calves; in the Gospel our sacrifice must be the calves of our lips, prayer and thanksgiving. Heb. xiii. 15. In the Law they circumcised the flesh: in the Gospel we must circumcise the vile affections of our hearts. Rom. ii. 29. In the Law their passover was a Lamb of the flock. Exod. xii. 3. in the Gospel our passover is the Lamb Christ Jesus. 1 Cor. v. 7. In the Law the passover was but the shadow of the thing: in the Gospel our passover is the thing itself.

Q. How do they differ touching their teachers?

A. The publisher of the Law was man, Moses; the publisher of the Gospel, God and man, Christ: The teachers of the Law foretold the coming of Christ in the flesh, Isaiah vii. 14. the teachers of the Gospel foretold his coming in glory, Matth. xxiv. 30, 31. and xxv. 31. The teachers of the Law led forth the children of God to Canaan, Josh. xii. 6. the teachers of the Gospel direct them to Heaven, Matth. v. 3. and 10. They delivered them from the hands of human tyrants, Exod. xii. 13. Jud. xvi. 30. Christ in the Gospel sets us free from the hands of the spiritual tyrant, the devil. 1 Cor. xv. 54.

Q. How

Q. How many are the writers of the Gospel?

A. Four.

Q. Which be they?

A. Matthew, Mark, Luke, and John.

Q. Is the subject of these holy writers all one?

A. It is.

Q. What method shall we then use, to draw particular points of doctrine from each of them, and not iterate any thing?

A. Divide the whole history of Christ into four parts, and every part into four branches.

Q. Content: What are the four branches I shall dispute with you upon, in the Gospel after St. Matthew?

A. These: Christ's birth, his persecution, baptism, and election of his Apostles.



DOCTRINE out of the GOSPEL after

ST. MATTHEW.

Question.

WHAT was Matthew by profession?

A. A publican.

Q. What were the publicans?

A. Those kind of Jews, who in the name of the Romans gathered up the taxes and tallages imposed upon the people.

Q. How came he to be an Apostle?

A. Christ

A. Christ called him as he was sitting at the receipt of custom; who presently, notwithstanding the scandals and bad reports which the Jews had given out of Christ, and that he himself was exceeding rich, left all and followed him.

Q. What doth Matthew first set down?

A. The coming of Christ into the world.

Q. How is that?

A. Two manner of ways.

Q. Which be they?

A. Once in the flesh; many times in the Spirit.

Q. How comes he in the Spirit?

A. Two ways: by Grace to inspire us, as when the Spirit of God fell upon the seventy Elders. Numb. xi. 25, 26. and upon the Apostles. Acts ii. 3, 4. Or by faith to assure us as St. Paul saith, the same Spirit beareth witness with our Spirit, that we are the children of God. Rom. viii. 15, 16.

Q. By what example do we learn Christ's coming in the Spirit?

A. By the example of God's appearance to Elijah.

Q. How was that?

A. First came a mighty wind, and tare the rocks, but God was not there; then rose an earthquake, but God was not there, then came a fire, but God was not there: at last came a soft and still wind, and God was there. 1 Kings xix. 11, 12.

Q. Doth Christ's spirit after the same manner descend into us?

A. Yes.

Q. How?

A. First, there comes the breath of his threatening voice

voice to break our stony hearts; then an earthquake, that is, a trembling at his judgments: thirdly, a fire to try if we repent aright; last of all, a soft voice of happy tidings, which is the Lamb Christ Jesus.

Q. How was his coming in the flesh?

A. He was conceived by the Holy Ghost, and born of the Virgin Mary. *Matt. i. 18.*

Q. Is this all the time he shall come in the flesh?

A. No, he shall come at the latter day.

Q. In what manner?

A. With power and great glory. *ch. xxiv. 30.*

Q. What to do?

A. To judge the world with righteousness, and the people with equity; that is, to give to every one according to their deeds. *Matth. xvi. 27.*

Q. Why did Christ take upon him our flesh?

A. To satisfy for our sins.

Q. How?

A. In suffering beneath the justice of God what we had deserved.

Q. What was the first evil Christ suffered?

A. Persecution.

Q. When?

A. As soon as he was born.

Q. By whom?

A. By Herod King of the Jews.

Q. What learn we by that?

A. That a Christian life in this world from the day of our birth to the hour of our death, is nothing but crosses and afflictions.

Q. How came Herod to be King?

A. He

A. He bought it of Cæsar for a great sum of money.

Q. How did he behave himself in the kingdom?

A. Like a bloody tyrant, he slew all that were of the lineage of King David, and burnt their pedigrees, because he feared to be driven from his seat and authority, by one which he heard should spring of that family: and therefore likewise he slew his sister, and her husband that was a Jew, and put to death his own son whom he had begotten upon a Jewish woman.

Q. How long was it e're he could seat himself in the kingdom?

A. Thirty years, continually making war upon the Jews; so hardly did they endure the government of a stranger.

Q. Why was Jerusalem troubled when news was brought of the birth of a new King, which was Christ, knowing they were weary of the government of Herod?

A. First, to flatter him; because they would seem to be affected as he was, for he was greatly troubled. Matth. ii. 3. And secondly, because they feared there would arise a new occasion of blood-shed, by the contention of the two Kings.

Q. What was the end of Herod's malice towards Christ?

A. As it is of all persecutors of God's people, his own ruin: for Christ was delivered from his rage. Matth. ii. 13.

Q. Did his rage so end?

A. No, when he saw himself mocked of the wise men that promised to bring him word where Christ was, he most cruelly slaughtered all the young children of Bethlehem, and the coasts thereof, thinking

thinking so to be sure of his destruction. *Matth. ii. 1.*

Q. What do we learn by the massacre of so many innocents, Christ only reserved?

A. That tyranny may destroy the body of religion, but not the soul.

Q. Was this no fault of the wise-men to break promise with Herod?

A. No : it is lawful to break promise in any thing wherein the honour and service of God may be hindered.

Q. How was Christ preserved?

A. By flight into Egypt.

Q. Why did Christ, being God, give place to the fury of Herod?

*A. To shew that it is lawful for us to fly from persecution, and save our lives, so it may be done without scandal to the Gospel. *Matth. x. 33.**

Q. Why did he fly into Egypt rather than into any other country?

*A. For two causes : first, that the scripture might be fulfilled, according to the Prophet *Hosea. Out of Egypt have I called my Son* ; and secondly, to shew that he would forsake the Jews for their ingratitude, and receive the Gentiles.*

Q. Wherein consisted their ingratitude?

*A. In stoning the prophets and men of God, which were sent unto them for their soul's health. *Matth. xxiii. 37.**

Q. How doth Christ prophesy their ingratitude should be punished?

A. By threatening upon them a spiritual and corporal plague.

U

Q. What

Q. What was their spiritual plague ?

A. Famine of the word, and scarcity of teachers.

Q. What was their corporal plague ?

A. Ruin of their City, desolation of their Temple, and a general dissipation and scattering of their whole nation, at whose hand shall be required the blood of all the Saints, from Abel to Zachariah the son of Barachiah, whom they slew between the Temple and the Altar.

Q. How many were the benefits of God bestowed upon the Jews ?

A. Innumerable, but these especially ; he saved Noah from the flood, Abraham from the Chaldeans ; he brought them afterward out of Egypt through the red sea ; he fed them in the wilderness with meat from heaven, and water from the rock ; forty years space their garments never waxed old ; he led them dry over Jordan ; he gave them possession of one and thirty Kingdoms ; he instructed them in his true service ; he built them a Temple, he supplied them daily with Prophets to be their guides ; and finally, sent his only begotten Son amongst them, to be a Physician both of their bodies and souls, whom they most cruelly put to death.

Q. Who first made known the birth of Christ ?

A. A Star. Matth. ii. 2.

Q. How did the Star differ from other Stars ?

A. In three respects : First, as touching the place, being lower fixed than other stars : Secondly, as touching the motion, moving directly forward, and not circularly : and thirdly, as touching the time, it shone as well by day as by night.

Q. To whom did the Star appear ?

A. To

A. To the Wise-men of the East to conduct them where Christ was born.

Q. What is signified by that Star?

A. The Spirit of God, which must illuminate our hearts, or we shall never find the way unto Christ.

Q. When the wise-men found Christ what did they?

A. As men must do when they have got once a knowledge of him.

Q. What is that?

A. Acknowledge our love and service to him by our eternal oblations.

Q. What were their oblations?

A. Gold, frankincense, and myrrh.—Gold, as he was a king, frankincense, as he was a priest, and myrrh, as he was a prophet.

Q. But instead of these three things, what do we Christians learn to offer unto him?

A. For gold, purity of life; for frankincense, prayer and thanksgiving; and for myrrh, patience in adversity.

Q. In the eleventh chapter of this Gospel, Christ saith, I thank thee Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it unto babes; yet here he saith, the wise-men came to worship him: what difference is there betwixt the Wise-men he speaketh of there, and these mentioned here?

A. By the Wise-men there, he understandeth such as arrogantly depend upon their own knowledge, and measure all things by human reason.—By Wise-men in this place he understands such Wise-men as in things that belong to the honour of God, and our justification, reject the power and

wisdom of man, and cleave only to the grace of God through Christ, and sincerity of his word; in which sense they are also called babes. Matth. xi. 25.

Q. In profession of Christ what comfort have we?

A. A threefold comfort: First, we know he is our Lord, and can, and will defend us from all our enemies. Matth. xxviii. 18, 20. Secondly, he is our teacher, and will instruct us in all things necessary to salvation. And thirdly, our spiritual Physician, to call us unto him, to comfort and heal our afflicted consciences. Matth. vi. 28.

Q. Where is the end of the Old Testament, and beginning of the New?

A. In the baptism of Christ; for by that God doth as it were point unto us, and shew that he is the true Messias and Saviour of the world.

Q. By what sign?

A. By the visible appearance of the Holy Ghost, and the voice that was heard. "This is my dearly beloved Son, in whom I am well pleased." Matth. iii. 17.

Q. How many things are required in Baptism?

A. Three: the visible Element (which is Water) the Word, and a promise of Grace.

Q. What was the difference between the Baptism of John, and the Baptism of Christ?

A. John did baptize with water to repentance; but Christ baptized with fire, that is, by the holy Spirit, working in our hearts to the remission of sins.

Q. Why is John said to prepare the way of the Lord?

A. Because his doctrine was repentance, and
no

no man can come unto Christ, except he first confess the damnable state he is in through sin, and be heartily sorry for the same, faithfully believing only by the merits of Christ to be delivered from thence.

Q. Whom did Christ first call to his service ?

A. Poor fishermen.

Q. What do we learn by their calling ?

A. Two things.

Q. Which be they ?

A. First, an example of charity in Christ, who of his tender mercy and grace chose such poor and simple men to be the chief pastors and pillars of his Church. Secondly, an example of faith and obedience in them, who no sooner were called, but straightway left all they had and followed Christ. Matth. iv. 22.

Q. How did they follow him ?

A. Not as many Christians now-a-days do, in outward shew, and seeming holiness, but with that resolution that they willingly underwent poverty, scorn, slander, and death itself, to shew themselves worthy scholars of so worthy a Master. Besides, they were but once called upon, and they came ; but we are many times exclaimed upon, and yet we come not.

Q. How led Christ his disciples ?

A. Two manner of ways ; bodily and spiritually.

Q. How did he lead them bodily ?

A. By inuring his body to travel by sea, by land, in city, field, mountain and valley, for the publishing of the Gospel, and work of their salvation.

Q. How did he lead them spiritually ?

U 3

A. By

A. By manifesting unto them great signs and arguments of humility, patience, love, fortitude, and all other virtues of the mind: so that what he was, such would he have them, and all that insist upon his holy name, to be.

Q. Why did not Christ chuse his disciples amongst the mighty, learned, and rich men of the world?

A. Because the mighty stand upon their reputation, the learned are obstinate in their opinions, and the rich enthralled with covetousness.

Q. Was there none of this sort came when Christ called them?

A. Yes, but they were but few; as of rich men Zaccheus and Matthew, of Gentlemen, the Centurion, and Joseph of Arimathea; and of the learned, Nicodemus, Gamaliel and Saul.

Q. Did these men leave all, and follow Christ?

A. They did.

Q. How then had Matthew a house to banquet Christ in afterward?

A. To forsake all is understood, not wholly to depart from all which they had, but to make no reckoning of their goods, otherwise than might serve to the glory of God, and the relief of his poor distressed members.

Q. Why doth Christ call his Apostles and Ministers the salt of the earth?

A. Because as the property of salt is to bite, purge, and preserve; so their doctrine ought to testify, reprove and instruct.

Q. Why are they called the light of the world?

A. Because in doctrine and conversation they must be as shining and glorious guides to the dark minds of the ignorant.

Q. What

Q. What is the end thereof?

A. The glory of God.

Q. Is it not then enough for them to preach the Gospel openly, and with boldness of heart?

A. No, they must likewise bring forth fruits of good life by their deeds of Charity. Matth. v. 16.

Q. In how many things consisteth the testimony of a good life?

A. In three.

Q. Which be they?

A. In holiness, which belongeth to God; in righteousness, which belongeth to our neighbour; and in soberness, that belongeth to ourselves.

Q. For how many causes are we bound to serve God?

A. For three causes; jure creationis, because he created us; jure redemptionis, because he redeemed us; and jure amoris, because he loved us.



The GOSPEL after

ST. MARK.

Question.

WHAT was Mark?

A. disciple of Peter's, of whom he had learned the Acts of Christ.

Q. What are the branches to be handled in this Gospel?

A. The

A. The tempting of Christ, his fasting, prayer, and miracles.

Q. *When was Christ tempted?*

A. As soon as he had received Baptism; whereby we learn, that the Spirit of God begins no sooner to work, than it is crost and thwarted by the Spirit of the Devil. ch. i. 12.

Q. *What is the difference between these two Spirits?*

A. The Spirit of God is loving, gentle, meek, not forcing nor threatening; the Spirit of the Devil is subtle, cruel, false, and full of terror. Between these two Spirits, the Spirit of Man is continually tossed; the one working to our salvation, the other to our damnation.

Q. *Who tempted Christ?*

A. Two sorts of creatures.

Q. *Which be they?*

A. The Devil and the Jews.

Q. *From whence fetcheth the Devil his arguments, wherewith he tempteth?*

A. From three things; either from the wit and reason of man, the customs of the world, or from the corruption and wresting of the Scriptures, as in this place appears.

Q. *What doth the Devil tempt unto?*

A. Sin.

Q. *What is the nature of sin?*

A. To destroy.

Q. *What follows sin?*

A. A two-fold judgment, the one inward, as torment of conscience, and decay of gifts; the other outward, as contempt and reproach of the world.

Q. *How*

Q. How many kinds of temptations are there?

A. Two.

Q. Which be they?

A. Bad; which proceed from the Devil and his instruments; and good, which proceed from God.

Q. How doth God use to tempt?

A. Two manner of ways; by trials on the right hand, and by trials on the left.

Q. How doth he tempt us by trials on the right hand?

A. By offering us temporal blessings, as wealth, promotion, and such like, to see if we will take hold of them justly, or after an indirect and sinful manner. Or by bestowing upon us temporal blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almoners.

Q. How doth he tempt us by trials on the left hand?

A. By suffering Heresies to rise up amongst us, to see if they can seduce us; or by common corruption of manners, when many slanders, scandals and injuries are offered to prove our constancy, patience, and love.

Q. How did the Jews tempt Christ?

A. By frivolous questions to entrap his life, as, whether it was lawful to give tribute to Cæsar or no. ch. xii. 14.

Q. What is our comfort in temptation?

A. That if we abide faithful and constant, God at the last will send his Angels to deliver us, as he did unto our Saviour. ch. i. 13.

Q. Why doth God suffer us to be tempted?

A. For

A. For five special reasons.

Q. Which be they?

A. First, to try whether we be faithful: Secondly, to make us seek unto him for help: Thirdly, the better to manifest his power and love in delivering us: Fourthly, to create in our hearts a thankfulness for our deliverance: and Fifthly, that we may be made like unto our Saviour Christ.

Q. Is it in the Devil's power to tempt us when he pleaseth?

A. No, he cannot do it; by the example where the unclean Spirit which Christ had cast out of the Man in the country of the Gadarens, who could not enter so much as into the herd of swine, before he had asked leave of Christ. ch. v. 14.

Q. What doth this infer?

A. That we ought always to pray, that we be not led into evil temptation.

Q. After Christ was delivered from the temptations of the Devil, what did he?

A. As we ought to do in the like case,—more cheerfully endeavoured to perform the will of his Father.

Q. What may we therefore liken the temptations of the Devil unto?

A. A blow or wound, which dismays not the good Christian, but rather stirs him up more forcibly to withstand the assault of his enemy.

Q. What opportunity did the Devil watch to tempt Christ?

A. When he was alone in the wilderness, and oppressed with long fasting.

Q. How long had he fasted?

A. Forty

A. Forty days and forty nights.

Q. *What company had he?*

A. None but wild beasts.

Q. *What may we understand by the wilderness?*

A. The World.

Q. *What by the wild beasts?*

A. The inward and outward dangers thereof.

Q. *Inward dangers of what?*

A. Of one's own rude and untamed affections.

Q. *Outward dangers of what?*

A. Of the vanities whereby we continually fall.

Q. *What is a good remedy against these dangers?*

A. Fasting; and not, as some suppose, forty days, but so long as we live in the wilderness of this wicked world.

Q. *What is fasting?*

A. Sobriety of life.

Q. *How many kinds of fasting are there?*

A. Two.

Q. *Which be they?*

A. Corporal, which is a refraining from meat; and spiritual, which is an abstaining from sin.

Q. *When are we truly said to fast?*

A. When we keep our eyes from looking after vanities, our tongue from cursing, swearing, and evil-speaking, our hearts from meditating mischief, our hands from practising unlawful actions, and our feet from treading in the way of scorners.

Q. *What is the true property of fasting?*

A. It must not be done for vain glory, but to mortify the body, that it may be in subjection to the

the Spirit, and to the intent we may have the more provision for relieving the poor.

Q. What are the effects that follow fasting?

A. Health, perfection of memory, sharpness of wit, long life, and happiness of soul.

Q. What is the opposite of fasting?

A. Intemperance.

Q. What is Intemperance?

A. An over-flowing of voluptuousness, against reason, and the health of the soul, seeking no other delight, but the gratification of the senses.

Q. What are the effects that follow it?

A. Disorder, impudency, unseemliness, negligence, imbecility of body, and destruction of soul.

Q. Wherein consists intemperance?

A. In sumptuous feasting.

Q. Is it not allowable for Christians to feast?

A. Yes, if it be done with moderation and thanksgiving, as appears by the example of Matthew, who feasted our Saviour Christ. ch. ii. 15.

Q. Whom must we feast?

A. Not our rich neighbours, lest they bid us again, and so recompence be made; but the poor, maimed, lame, and blind, and God shall reward us at the resurrection of the just. Luke xiv. 12, 13.

Q. May not a man both feast and fast at one instant?

A. Yes, so in the midst of his delicacies he be able to temper his affections.

Q. What must be joined to fasting to make it acceptable?

A. Repentance and prayer.

Q. What

Q. What is Repentance?

A. A hearty sorrow for sin, with a firm resolution never to offend again; so that it is not enough to be grieved for our sin, except we likewise amend.

Q. Give an instance?

A. It is our Saviour's words, Repent and amend for the kingdom of God is at hand.

Q. What goes before repentance?

A. Admonition.

Q. What followeth?

A. Forgiveness.

Q. Who hath the power to forgive?

A. Christ the Son of God. ch. ii. 10.

Q. When hath he power to forgive?

A. Whensoever we call upon him by faith, as by the example of the blind man: ch. 10.

Q. What doth this readiness to forgive infer?

A. Imitation in us to do the like one for another.

Q. Why?

A. Because except we forgive one another, we shall not be forgiven of our Father which is in heaven. ch. xi. 26.

Q. How many circumstances, as touching ourselves, are to be considered in pardoning offences?

A. Six.

Q. Which be they?

A. First, who it is that must forgive; every one: as well the King as the Subject: Secondly, what is to be forgiven; not only slight offences, but capital wrongs, whether sudden nor premeditate: Thirdly, whom they be we must forgive, namely our Christian brethren: Fourthly, how often; not

W

seven

more

s of

ainst
other

egli-
foul.

and
Mat-
5.

id us
poor,
rd us
3.

re in.

he be

accep-

What

times only, but seventy times seven; Fifthly, in what sort, not feignedly, but from the heart; Sixthly, when; not at the altar only, and when we pray, but at all times when our brethren shall seem to offend.

Q. In how many points consisteth forgiveness?

A. In four.

Q. Which be they?

A. Connivere, to wink at our brother's offence; condonare, to pardon the quality of the offence; remittere to withhold the punishment; and indulgere, to take into favour again.

Q. But if the offence be such, that we must needs reprove our brother, how must it be done?

A. Mildly, lovingly, secretly, and guiltless ourselves of what we reprove him for; freely and without fear, upon a true and just occasion, and at a fit time.

Q. To what may we compare him that is a great reprehender of others, and never looks unto his own infirmities?

A. To five things.

Q. Which be they?

A. To the lamp in the Temple which giveth light to the Priest, and consumeth itself. 2. To the eye, that seeth all things, but sees not itself.— 3. To Noah's workmen, that built an ark to save Noah, and were drowned themselves. 4. To such a one as cloathes every one and goes naked himself. 5. To Esau, that was a Forester, lived always abroad, and therefore lost the blessing at home.

Q. What is the gate that opens to forgiveness before God?

A. Prayer.

Q. What

Q. What is prayer ?

A. A calling upon God in the time of trouble.

Q. How many sorts of prayer are there ?

A. Two ; mental, consisting in the heart without utterance from the tongue ; and vocal, conceived in the heart, and pronounced by the tongue.

Q. How many are the especial properties of prayer ?

A. Four.

Q. Which be they ?

A. It must be secret, without ostentation ; zealous, without doubting to obtain ; brief, without much babbling ; and constant, without intermission. ch. xi. 24.

Q. How many reasons are there to prove the goodness of prayer ?

A. Six.

Q. Which be they ?

A. First, it is full of joy, for in the company of God there is nothing but joy. Secondly, God hath built an house and appointed a day for it.— Thirdly, it maketh us like the angels in heaven.— Fourthly, it is as incense in the nostrils of God.— Fifthly, it doth more good than alms-deeds, for by our alms we help but a few, but by prayer we may profit thousands. Sixthly, it is a victorious thing, for it overcometh GOD, who overcometh all things.

Q. When must we pray ?

A. At all times.

Q. Why ?

A. Because we know not when the Lord will call us to judgment. ch. xiii. 33.

W 2

Q. What

Q. What is an enemy to Prayer ?

A. Drowsiness, and therefore our Saviour hath said, "Watch and pray."

Q. How must our minds be disposed when we pray ?

A. To be in charity with all.

Q. What may encourage us to pray ?

A. The faithful promise of the Lord, that he will hear us, Ask, and ye shall have ; knock, and it shall be opened unto you.

Q. How was Prayer effectual in Christ ?

A. By prayer he wrought some of his miracles, as appeareth, chap. ix. 29.

Q. What is a miracle ?

A. An act exceeding the course of nature.

Q. Why was it requisite that Christ should make miracles ?

A. To prove himself both God and Man, and consequently the true Messias and Saviour of the world.

Q. To save, how many ways may it be understood ?

A. Two manner of ways ; first, in preserving and giving temporal blessings to all ; and secondly, in redeeming of some, by giving eternal happiness to the elect.

Q. What are the miracles of Christ ?

A. Giving sight to the blind, strength to the lame, health to the sick, walking upon the waters, and raising of the dead, &c.

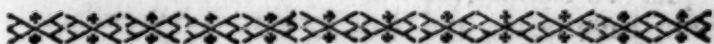
Q. In this respect what is Christ called ?

A. A Physician.

Q. How doth he differ from other Physicians ?

A. As

A. As wrought by his own power, he looked not for reward, and he scorned not to handle and touch his sick patients, notwithstanding the contagion of their diseases.



The G O S P E L after

ST. L U K E.

Question.

WHAT was Luke?

A. A Physician of Antioch, and a companion with Paul in his travels.

Q. Did he write the Gospel as an eye-witness of the same?

A. No, but as he had heard from Paul and others.

Q. What are the points from whence we must derive our argumentation in this Gospel?

A. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Q. When began Christ to preach?

A. At twelve years old, when his parents found him disputing with the Doctors in the Temple. ch. ii. 46.

Q. How shall we know a Preacher?

A. By his fruits.

Q. Which be they?

A. His doctrine, if it be of God, and his conversation, if it be according to his doctrine.

Q. How many things are required in a Preacher?

A. Six things: to preach, to exhort, to pray, to praise, to reprove, and to encourage.

Q. What is it to exhort?

A. To remind the hearers of the Word, of what they have heard, and to be serious with them not to forget that which they have learned, but to bring forth fruits of a good life.

Q. What are the fruits of a good life?

A. Deeds of charity, done to the honour of God, and good of our neighbour.

Q. To what end are they available?

A. To shew how near, or how far off we are from Christ; for he that finds by the disposition of his heart that he willeth well to all men, not only his friends, but his enemies, hath a sure testimony that God dwelleth in him; whereas, contrariwise, he that feeleth not the heat of charity in his heart, may think assuredly God is far from him.

Q. Are we then justified by works?

A. Yes, before men, but by faith before God.

Q. What is it to pray?

A. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Q. What is it to give praise?

A. To give God thanks for them when they are seen to profit.

Q. What is it to reprove?

A. To inveigh against their sins, laying before them the judgments of God.

Q. What is it to encourage?

A. To give boldness to the penitent, assuring them of mercy.

Q. What

Q. What is required in the hearers?

A. Five things. First, diligent attention, not to have their minds carried away in time of preaching through vanities; Secondly, meditation, to ruminate upon such good lessons as they have heard; Thirdly, application, to express it in the manner of their life; Fourthly, prayer for the continuance of God's Spirit upon their teachers; and Fifthly, thanksgiving for the light of the Gospel.

Q. After what method doth Christ teach?

A. Sometimes by parables and similitudes, and sometimes more plainly and familiarly.

Q. Why did he teach by parables?

A. That the unbelieving Jews might hear and not understand. ch. viii. 10.

Q. What is a parable?

A. A discourse containing one thing in words, and another in sense.

Q. What vices doth Christ reprove?

A. All.

Q. How doth he reprove ambition?

A. By saying to the Apostles, He that seemeth least among you, the same shall be great. ch. ix. 48.

Q. How Pride?

A. He that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. ch. viii. 14.

Q. How revenge?

A. When James and John saw the Samaritans would not receive Christ, they wished him to call for fire from heaven to consume them: but Christ rebuked them, saying, Ye know not what Spirit ye are

are of : I come not to destroy, but to save. ch. ix. 55, 56.

Q. How inconstancy, or falling from the truth ?

A. No man having put his hand to the plough, and looking back, is fit for the kingdom of God. ch. ix. 62.

Q. How neglecting the word when it is preached, and not bringing forth fruits of repentance ?

A. It shall be easier for Tyre and Sidon in the day of judgment, than for such men. ch. x. 14.

Q. How worldly carefulness ?

A. By the parable of the rich man that built his barns wide, and laid up goods for many years, and said to his Soul, Now take thy rest : when presently God pronounced unto him, Thou fool, this night shall thy soul be taken from thee. ch. xii. 16, 20.

Q. How else ?

A. By the example of the Ravens, and Lilies of the field, which neither sow nor reap, yet God feeds them ; and the Lilies are clothed with greater royalty than Solomon. ch. xii. 24, 27.

Q. By what reason did Christ confute the folly of worldly-minded men ?

A. By an argument *a minore ad majus* : by saying, Which of you by taking thought, can add to his stature one cubit : if ye be not able to do the less, how will ye perform the greater ? ch. xii. 25, 26.

Q. What must be our care ?

A. Not for trash of this world, but to lay up treasure in heaven, where neither thief approacheth, nor rust can corrupt. ch. xii. 33.

Q. How reproveth Christ rash judgment : as when we condemn such upon whom God executeth his judgments,

ments, to be greater sinners than ourselves are?

A. By telling us, that except we repent, we shall all likewise perish. ch. xiii. 3.

Q. Why?

A. Because whosoever hath deserved worst, we, (if God should enter into judgment with us,) have deserved as bad as they.

Q. How doth he reprove the trust in our own merits?

A. By saying that when we have done all we can, we are still unprofitable servants, because we can do nothing, but that which is our duty to do. ch. xvii. 10.

Q. Whom doth Christ pronounce blessed?

A. The peace-maker, the poor in spirit, the sorrowful, but they shall rejoice; the persecuted, for great shall be their reward in heaven. Math. v. 12.

Q. Wherein doth blessedness consist?

A. Not in honour, for then Pharaoh had been blessed; not in wit, for then Ahitophel had been blessed; not in wealth, for then Ahab had been blessed, but in the fear of the Lord.

Q. How is this fear preserved?

A. By having a care to the Commandments.

Q. Wherein consisteth this performance of the commandments?

A. Not only in bridling the hands, but in restraining the affections of the heart; as it is not enough to refrain from the shedding of blood, but from the thought thereof.

Q. How doth Christ threaten the cruel?

A. He that in anger calleth his brother fool, shall be in danger of hell-fire. Math. v. 22.

Q. To what a strict reckoning will he call the lascivious?

A. Whosoever

A. Whosoever looketh on a woman to lust after her, hath (saith he) committed adultery with her already in his heart. Matth. v. 28.

Q. Is it lawful for a Man to put away his wife?

A. No, except it be for fornication. Matth. v. 32.

Q. What oaths must we use in our private communication?

A. Yea, yea; and nay, nay: for whatsoever is more than that, cometh of evil.

Q. By what may we swear?

A. Neither by heaven, for it is the throne of God, nor by earth, because it is his footstool.

Q. May we not swear at all?

A. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Q. What is an Oath?

A. A calling of God to witness, that what we swear is true, or to be revenged on us if we lye.

Q. May we that are human creatures be revenged one upon another?

A. No.

Q. Why?

A. Because Christ hath said, Bless them that curse you; do good to them that hate you. ch. vi. 28.

Q. By what reason doth Christ bind us hereunto?

A. By an argument taken from the nature of God, who is so gracious and loving unto mankind, that he maketh the sun to rise, and the rain to fall upon the just and unjust. Matth. v. 45.

Q. Who is just?

A. No

A.
sin is
Q.
A.
Q.
A.
neith
&c.
impie
seem
and I
sight
they
them
grace
Mary
cross.
Q.
sinner
A.
not fo
Q.
A.
master
Q.
A.
author
Secon
negle
practi
cessiti
ed, tha
their g
Q.

A. Not any man : for he that saith he hath no sin is a liar, and there is no truth in him.

Q. *How many sorts of sinners are there ?*

A. Three.

Q. *Which be they ?*

A. The first are such as are of a reprobate sense, neither fearing God nor man, as Pharaoh, Judas, &c. The second are such as before God are very impious, yet to themselves and the World would seem righteous : and of this sort are the Pharisees and Hypocrites. The third is of those that in the sight of God and the World are sinners, but because they acknowledge their sins and are displeased with themselves for the same, praying unto God for his grace, therefore are of him reputed righteous, as Mary Magdalene, Zaccheus, and the thief upon the cross.

Q. *What is a spiritual note, to know a repentant sinner by ?*

A. Vigilance, that when the Lord cometh, he be not found an unprofitable servant.

Q. *Who are called profitable servants ?*

A. Such as with care perform the will of their master.

Q. *Who are called unprofitable servants ?*

A. First, such as are Magistrates, and abuse their authority to the hurt of such as are under them : Secondly, such as are in the degree of subjects, and neglect their calling, or deprave it by their wicked practice : Thirdly, rich men, that help not the necessities of the poor : Fourthly, the wise and learned, that suffer the ignorant to go astray for want of their good counsel and instruction.

Q. *For all these good instructions which Christ gave*

gave unto the Jews, how did they reward him?

A. With slander and reproach, saying that he blasphemed, and cast forth devils by the name of Beelzebub, the prince of devils. ch. vi. 11, and xi. 15.

Q. *What is blasphemy?*

A. To detract from the power of the Holy Ghost.

Q. *Was it sufficient to allay the malice of the Jews, to say Christ was a blasphemer?*

A. No, the condition of envious men is such, that when they have done what disgrace they can in words, they practise deeds for the overthrow of them they hate.

Q. *How did they practise Christ's overthrow?*

A. By hiring Judas to betray him unto them.

Q. *What do we learn by this, that amongst the twelve one was a traitor?*

A. That even amongst the smallest number of God's elect, there the Devil hath his instruments.

Q. *For what did Judas betray his Master?*

A. For money, as many do their souls. (ch. xxii. 6.

Q. *What was the last memorable thing that Christ did before his betraying?*

A. The institution of the Sacrament of his Body and Blood.

Q. *Of how many things doth this Sacrament consist?*

A. Of two.

Q. *Which be they?*

A. The visible substance, which is Bread and Wine; and the invisible Grace, which is Redemption by his death, to all that receive this Sacrament worthily.

Q. *How*

Q. How many things are required for the worthy receiving thereof?

A. Four.

Q. Which be they?

A. Knowledge, to discern the difference betwixt this holy ordinance and other ceremonies: Faith, to believe that Christ died for us: Repentance, to be sorry for our sins; and Charity to forgive our brethren.

Q. Is it not enough to remember Christ by meditation, reading and hearing?

A. No, except we likewise actually receive his body and blood in the Sacrament.

Q. What two things did Christ use in offering his body upon the Cross?

A. A breaking of his body, and a drawing forth of his blood.

Q. What must our breaking be?

A. A contrition of heart for our sins, and breaking of bread in the way of charity.

Q. What must our pouring forth be?

A. Tears of repentance, and tears of compassion.

Q. How do we receive Christ in the Sacrament?

A. Spiritually.

Q. What plate must we prepare for him?

A. An upper room in the bosom, an inward room in the heart, a large room to receive his retinue, a fair room hung with the tapestry of righteousness, a sweet room deck'd with the flowers of love, a convenient room with a chimney and a bed, that is, the fire of zeal and bed of peace.

Q. What must be his diet?

X

A. Prayer

A. Prayer and thanksgiving.

Q. Who his attendants ?

A. Faith, Hope and Charity.

*Q. How shall a man know whether he hath receiv-
ed Christ or not ?*

*A. If he find that he doth not only hear his
word, but brings forth the fruits of good doctrine ;
and therefore a good Christian is compared unto a
tree.*

Q. Why ?

*A. Because he hath a root, which is hope ; a
heart, which is faith ; a bark, which is charity ;
branches, which are spiritual virtues ; green leaves,
which are good words ; and fruit, which is good
works.*

Q. How was Christ apprehended ?

A. With bills and slaves.

Q. How did they use him ?

*A. Buffeted him, and set a crown of thorns up-
on his head.*

Q. Whither did they bring him to be examined ?

*A. To the high Priest first, then to Pilate, and
afterward to Herod.*

Q. What were these men ?

A. Chief Magistrates, but very wicked.

Q. What are godly Magistrates called ?

A. Gods.

Q. Why ?

*A. Because they execute the judgment of God
upon offenders.*

*Q. What was a note of a bad Magistrate in
Pilate ?*

A. This

A. This, that although he knew Christ to be innocent, yet because of the opinion of the people, rather than he would incur their displeasure, he delivered him over to their will. ch. xxiii. 25.

Q. Upon what occasion is the friendship of the wicked oftentimes renewed?

A. Upon the disgrace and downfall of the godly, as appears by Herod and Pilate, who having been long enemies, were now reconciled upon the apprehension of Christ.



The GOSPEL after

ST. J O H N.

Question.

WHAT was John?

A. An Apostle, and the entirely beloved of Christ. ch. xiii. 23.

Q. How did he write the Gospel?

A. As both an eye witness, and an ear-witness of that which Christ had said and done.

Q. What follows in this place to be handled?

A. These four branches: the conviction of Christ, his execution, resurrection, and ascension.

Q. Were not the Jews satisfied with the imprisonment of Christ?

A. No, they thought likewise to put him to death.

Q. Why did they pursue him with such hatred,
X 2 having

having done so many good deeds among them?

A. For the same reason that vice pursues virtue, iniquity godliness, falshood truth, and darkness light.

Q. *How were they blinded?*

A. By rage of their own affections.

Q. *What are the affections like?*

A. Like whirlwinds, when they have once gotten the upper hand of reason, as appeareth by the Jews, that would hear nothing, but cried, Crucify him, Crucify him. ch. xix. 15.

Q. *What did they object against him?*

A. That he seduced the people, blasphemed, was not Cæsar's friend, and worse than Barabbas a thief.

Q. *How did they say he seduced the people?*

A. By false doctrine, in not attributing righteousness to the Law, ch. v. 16.

Q. *How blaspheme?*

A. In calling himself the Son of God. ch. x. 33.

Q. *How not to be Cæsar's friend?*

A. In making himself a King. ch. xix. 12.

Q. *How worse than Barabbas?*

A. In that they thought a blasphemer worse than a thief.

Q. *What kind of thief was Barabbas?*

A. One that by insurrection sought to rob the people's hearts of obedience, which is a kind of spiritual theft.

Q. *How many sorts of such thieves are there?*

A. Three.

Q. *Which be they?*

A. First

A. First, such as corrupt the minds of others by their lewd examples, hypocrites, slanderers, and detractors of good men's virtues. Secondly, such as teach lies, whereby the souls of the hearers are robbed of eternal bliss. Thirdly, such as attribute unto themselves the benefit of health, wealth, or liberty, and so deprive God of his glory.

Q. How many kinds of corporal thieves are there?

A. Two.

Q. Which be they?

A. Domestic and foreign.

Q. Whom call you domestic thieves?

A. Such as purloin from their masters, parents, husbands, wives, or friends; or negligently suffer them to incur any loss or detriment which they might prevent.

Q. Whom call you foreign thieves?

A. All such as rob their neighbours, either by false weights and measures, bad wares, or subtle practices, all lawyers that make good causes bad, or bad good; all debtors that never think to pay, and all creditors that triumph over the bodies of their poor debtors by imprisonment, or any other kind of oppression.

Q. How did Christ confute the objection of the Jews?

A. First, by saying he was the way, the truth, and the faithful shepherd, and therefore did not seduce the people. ch. xiv. 6. and x. 11.

Q. How secondly?

A. By saying, What he did, he did by the inspiration of the Holy Ghost, and power of God the Father, and therefore did not blaspheme. ch. v. 30. and x. 25.

Q. How thirdly?

A. By protesting openly, that what was due to Cæsar, ought to be given unto Cæsar, and therefore was no enemy to Cæsar.

Q. How fourthly?

A. By shewing he came to enrich them with all the treasure of happy life, and therefore was no thief like Barabbas.

Q. Were they not satisfied with this?

A. No, though Pilate the chief Magistrate before whom he was indicted, did certify them from the judgment-seat that he found no fault in him, ch. xviii. 28.

Q. Why did not Pilate set him free?

A. Because he respected more the displeasure of the people than the discharge of his own conscience, wherein he shewed himself a bad Magistrate.

Q. What are the works of a good Magistrate?

A. Wisdom, valour, impartiality, not to be humorous, not to be covetous, nor cruel.

Q. When is he wise?

A. When he discerneth rightly between falsehood and truth.

Q. When valiant?

A. When he fears not to execute the tenor of the Law.

Q. When impartial?

A. When he neither respecteth the rich for their authority, nor disdains the poor for their baseness and inferiority.

Q. When is he without humour?

A. When he executeth justice for the love of virtue

virtue,
mach

Q.
A.

reward

Q.
A.

that w

Q.
A.

the ju

Q.
A.

our an

Q.
A.

he gar

A.
count

his ha

himse

Q.
A.

Q.
A.

thele

the c

as de

the s

given

execu

heart

men

negle

neces

virtue, and not for hate, envy, or a malicious stomach against the party called in question.

Q. When is he not covetous?

A. When he doth not buy nor sell Justice for reward or bribes.

Q. What is justice?

A. The square of life, attributing to every man that which is due.

Q. What is injustice?

A. The disorder of life, with-holding from men the just measure of their deserts.

Q. When is a Magistrate cruel?

A. When he is wholly set upon severity, without any thought of pity or compassion.

Q. Was Pilate altogether without compassion when he gave judgment upon Christ?

A. No, he had a kind of compassion, but it was counterfeit, and therefore though he had washed his hands ever so often, he could not have cleared himself from the guilt of innocent blood.

Q. How many sorts of cruelty are there?

A. Three.

Q. Which be they?

A. The first is of such as procure it, who nevertheless will not execute it themselves; and that was the cruelty of the Jews: the second is of such as devise not themselves to be cruel, but when the sword is put into their hands, or the means given unto them, do not spare forthwith to execute it with all immanity and brutishness of heart; and this is the cruelty of tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity or tribulation, whom they both ought and might

might save and help if they would ; and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent wronged, and will not succour them.

Q. How many ways may we help the distressed ?

A. Five ways.

Q. Which be they ?

A. Either in person, when we travel and labour for their deliverance ; or with our goods in relieving their wants ; or with our good words to comfort them ; or with our counsel to direct them ; or with our power quite to deliver them.

Q. Had Christ any such friends ?

A. No, nor did he need them ; because he could have delivered himself, if it had pleased him.

Q. Where were his Apostles ?

A. Fled from him.

Q. Peter boasted he would die for him, and did he now forsake him in his extremity ?

A. He did not only forsake him, but he flatly forswore he knew him.

Q. How often ?

A. Three times the same night that Christ was apprehended. ch. 18.

Q. What learn we by this ?

A. The inconstancy of flesh and blood, and the fickleness of worldly friends.

Q. What became of Judas that betrayed him ?

A. As of a pernicious conspirator.

Q. How was that ?

A. He hanged himself.

Q. Who gave him that judgment ?

A. His

*A.
Q.
scienc*

*A.
Q.
A.*

*execu
Q.*

*A.
ii. 15*

*Q.
A.*

*Q.
A.*

*Q.
A.*

*Q.
A.*

*mind.
Q.*

*A.
Q.*

*nailed
A.*

*ed, b
crown*

*his fac
Q.*

*A.
pierced*

*forfak
Q.*

A. His own guilty conscience.

Q. How many offices of torment doth a guilty conscience include ?

A. Four.

Q. Which be they ?

A. Of an accuser, a juror, a judge, and an executioner.

Q. How of an accuser ?

A. In laying our sins to our charge. Rom. ii. 15.

Q. How of a juror ?

A. By giving in evidence against us.

Q. How of a judge ?

A. In condemning us.

Q. How of an executioner ?

A. By inflicting deserved punishment.

Q. What is it to have a guilty conscience ?

A. To live in continual torment and hell of mind.

Q. What was the manner of Christ's execution ?

A. The death of the cross.

Q. What extremity did he suffer before he was nailed upon the cross ?

A. He sweated water and blood, was falsely accused, buffeted, spitten upon, scourged, reviled, crowned with thorns, and his garments parted before his face.

Q. What extremity did he endure upon the cross ?

A. His hands and feet were nailed, his side pierced with a spear, he drank vinegar and gall, was forsaken of God, and rejected of the world.

Q. For whom did he suffer all these torments ?

A. Not

A. Not for any offence of his, for he was immaculate; but for our sins which were infinite.

Q. To what end did he suffer them?

A. To the satisfaction of the justice of God, and the redemption of our souls.

Q. What learn we by that?

A. His obedience to God the Father, and his love towards us.

Q. Wherein appeared his obedience to God?

A. In two things.

Q. Which be they?

A. In performing all GOD had commanded, which is called active obedience; and in patiently bearing all that was imposed upon him, which is called passive.

Q. Wherein appeareth his love towards us?

A. In giving his life for us when we were his enemies.

Q. What is life?

A. The power and vigour of the soul, expressed by the instrument of the body.

Q. What is the opinion of Atheists touching life?

A. Some think, because a man liveth no longer than he breatheth, that the life of man is nothing but a puff of wind: Some again, because the loss of much blood bringeth the loss of life, therefore they esteeme the life to be nothing else but blood: And other some, because in death they perceive no difference between men and beasts, therefore they hold our life to be as the lives of brute beasts, vanishing, without immortality of the soul: but all these opinions are corrupt and gross.

Q. Why

Q.
A.
corpora

Q.
A.
Spirit,
agreem
of it is

Q.
A.
Q.
A.
cepted

Q.
A.
Q.
A.
which
another
from t
said, th
while i

Q.
A.
Q.
A.
Q.
A.
soul a
have a
him.

Q. Why so?

A. Because they are grounded only upon the corporal senses.

Q. How do you prove the soul immortal?

A. Because it is the Image of God, who is a Spirit, and eternal; for there must always be an agreement betwixt the Image and the thing whereof it is an Image.

Q. Which part of Christ then suffered death?

A. His Humanity.

Q. Of what doth his Humanity consist?

A. Of body and soul like unto ours, sin only excepted.

Q. Did his soul suffer death?

A. It did.

Q. Why then the soul is not immortal.

A. There be two kinds of death; one corporal, which is a dissolution of the soul from the body, another spiritual, which is a separation of the soul from the presence of God, and in this sense it is said, that Christ's soul did die, insomuch that for a while it was excluded the presence of God.

Q. What part of Christ did not suffer?

A. His Deity, by which he overcame death.

Q. How did his victory over death appear?

A. By his resurrection.

Q. When was that?

A. Upon the third day.

Q. What benefit have we by his resurrection?

A. The assurance of the immortality both of soul and body, and that sin, death nor hell, shall have any power over us so long as we believe in him.

Q. How

Q. How prove you that ?

A. By his own words: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. ch. xi. 25. And again, he that believeth in the Son hath life everlasting, and he that believeth not in the Son shall not see life, but the wrath of God abideth on him. ch. iii. 36.

Q. What kind of people had opinion that there is no resurrection ?

A. The Sadducees, and therefore they tempted Christ with the question of the woman that had seven husbands, whose wife she should be at the day of the resurrection.

Q. How doth Christ answer the question ?

A. By saying that in the kingdom of heaven, they neither marry, nor are married, but are as the angels of God.

Q. What are they called amongst us that deny the resurrection ?

A. Atheists.

Q. How many sorts of Atheists are there ?

A. Two.

Q. Which be they ?

A. The one that persuade themselves the soul is mortal as well as the body; the other, that although they have some opinion of the immortality of the soul, yet they think there is no hell, or punishment for sin after this life.

Q. How doth the Scripture disprove the first ?

A. By saying that whosoever believeth in Christ shall not perish, but have eternal life. ch. iii. 36.

Q. How the second ?

A. By

A. By the words that God should say to the wicked at the day of judgment; Depart from me ye cursed into everlasting fire, which is prepared for the devil and his angels. Matth. xxv. 41.

Q. How many sorts of angels be there?

A. Two: good and bad.

Q. Of what substance are good angels?

A. Not of the nature and essence of God, nor immortal of themselves, but have their immortality of God, who both gives it to them, and preserveth them in it, and could take it from them if he would.

Q. What difference is there betwixt the spirits of Men and Angels?

A. The spirits of men are joined unto bodies, the spirits of angels are not.

Q. Are not the spirits of men celestial?

A. Yes, not in respect they are drawn from the nature of God, but in respect of the agreement that is betwixt them.

Q. What difference is there betwixt soul and spirit?

A. A Soul is common to all men living, as well Infidels as others; but a Spirit is properly in those who are regenerate and born anew by Faith and the Holy Ghost.

Q. To whom did Christ first appear after his resurrection?

A. To Mary Magdalen, and afterward three several times to his Apostles.

Q. How long was he upon the Earth after his resurrection?

A. Forty days, and then he was taken up on high, and a cloud received him. Acts i. 3, 9.

Y

Q. Where

Q. Where was Christ when he was taken up?

A. Upon Mount Olivet.



THE ACTS OF THE
A P O S T L E S.

Question.

AFTER that Christ ascended into heaven, whom did he leave on earth for the building up of his Church?

A. His Apostles.

Q. How did he strengthen them?

A. By sending the Holy Ghost unto them. ch. ii. 4.

Q. In what likeness did the Holy Ghost appear?

A. In the likeness of fiery tongues. ch. ii. 3.

Q. With what did he endow them?

A. With the knowledge of Languages.

Q. To what end?

A. That they might preach to all Nations.

Q. Was that their office?

A. Yes.

Q. Who enjoined them thereunto?

A. Christ, ch. i. 8.

Q. Upon how many points did their office consist?

A. Of two.

Q. Which be they?

A. To

A. To baptize and instruct.

Q. How did they baptize?

A. In the name of the Father, of the Son, and of the Holy Ghost.

Q. How did they instruct?

A. Two manner of ways.

Q. Which be they?

A. By testifying the death, resurrection and ascension of Christ, and teaching of Faith, Repentance and good works. ch. i. 23, 24, 25, 26.

Q. What power had they given them to confirm their doctrine?

A. The power of working miracles, as making the lame to go, healing the sick, and raising the dead. ch. iii. 6. and ix. 34, 40.

Q. Who stood against them?

A. The practice of the Devil.

Q. Who defended them?

A. The providence of God.

Q. How did the Devil practise against them?

A. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Q. To what purpose and end did the Devil do this?

A. To overthrow, or at the least to stop the course of their preaching, if it had been possible.

Q. How did God preserve and defend them?

A. He revealed the conspiracies against them, ch. ix. 24. He pacified the tumults and commotions, ch. xix. 35 to 41. He sent them refuge in time of persecution, ch. xiv. 6. He converted the hearts of their slanderers, ch. ii. 37. He delivered

them out of prison, ch. v. 19. He comforted them when they were beaten, ch. v. 41. and xxiii. 11. and in death he gave them life, ch. xiv. 19.

Q. Who conspired against them ?

A. The Jews.

Q. How ?

A. When Paul was imprisoned by them, some forty of them and more took an oath, that they would not eat nor drink until they had slain Paul, ch. xxiii. 12.

Q. Under what colour did they execute their malice ?

A. Under colour of having him brought forth to be examined, and they by the way would murder him.

Q. How did God reveal this conspiracy ?

A. Paul's sister's son over-heard it, and was sent to tell the Captain of the Castle of it, ch. xxiii. 20, 21.

Q. What did the Captain when he heard of it ?

A. He sent Paul with a band of soldiers for his guard to Cæsarea, to Felix the chief governor.

Q. Who raised a tumult against them ?

A. The Jews and Demetrius a silver-smith at Ephesus.

Q. Against which of the Apostles did Demetrius raise a tumult ?

A. Against Paul, Gaius, and Aristarchus, Paul's companions.

Q. Why ?

A. Because they spake against Images, by making of which he got his living.

Q. What was Demetrius's intent by this commotion ?

A. To

A. To have Paul and his Disciples suppressed.

Q. How did God prevent this purpose?

A. The Town-clerk pacified the people, and the men were let go. ch. xix. 35.

Q. Who was the Devil's instrument to persecute the Apostles?

A. Herod in Judea, and the unbelieving Jews in Iconium, Thessalonica, and other places.

Q. Whom did Herod persecute?

A. He killed James, and put Peter in prison. ch. xii. 25.

Q. Who was God's instrument to deliver Peter?

A. An Angel.

Q. How was Herod punished for his cruelty?

A. He was eaten to death with worms. ch. xii. 23.

Q. Whom did the unbelieving Jews persecute at Iconium?

A. Paul and Barnabas.

Q. How were they delivered?

A. God gave them knowledge of their dangers.

Q. Whither went they for refuge?

A. To Lystra and Derbe, cities of Lycaonia. ch. xiv. 6.

Q. Who were persecuted in Thessalonica?

A. Paul and Silas.

Q. How escaped they?

A. Their friends sent for them by night to Berea. ch. xvii. 10.

Q. Who were the Devil's instruments to slander the Apostles?

A. The Jews.

Q. Where?

A. At Jerusalem.

Q. In what manner?

A. By saying (when they spake all manner of languages) that they were drunk with new wine. ch. ii. 13.

Q. How did God make them repent their slander?

A. By touching them with remorse of conscience.

Q. Who were the Devil's instruments to imprison the Apostles?

A. King Herod, the Jews, and the Roman substitute.

Q. Who was God's instrument to deliver them?

A. An Angel, and such men as he raised to be their friends. ch. v. 19

Q. How did God comfort the Apostles when they were beaten?

A. By speaking to them in visions. ch. xiii. 11.

Q. To which of them did he give life in death?

A. To Paul.

Q. In what manner?

A. When Paul was stoned by the men of Lystra, and carried out of the city for dead, God raised him up again, even in the midst of the disciples that stood about him. ch. xiv. 19, 20.

Q. What learn we by the sequel of this discourse?

A. That God by simple men, in spite of all tyranny, replenished the whole world with the sound of his Gospel.

Q. But Paul, as we read in the eighth chapter, persecuted the Church, and consented to the death of Stephen,

Stephen, how came he then to be an Apostle?

A. The Spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a preacher, so that amongst all the Apostles none was more zealous, nor added more souls to the Church than he did.

Q. How doth that appear?

A. By his painful travel through many countries, his stripes, imprisonments, stoning, dangers by land and sea, which he joyfully suffered for the love of Christ Jesus.

Q. Why did God suffer his chosen servants to be so injuriously handled of the world?

A. For three reasons.

Q. Which be they?

A. That he himself might be the more glorified by their deliverance, their enemies more justly condemned, and his servants more worthy of their reward in heaven.

Q. As they were laborious to teach, were the people as ready to follow their doctrine?

A. Many were of those whose hearts were prepared for that calling; but otherwise they that were not refused.

Q. It appeareth then that Faith is the gift of God only?

A. It is, and increaseth in us by hearing of his Word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of Paul. ch. xvi. 14.

Q. What strange conversion was there made by the Apostles?

A. The conversion of the Ethiopian eunuch, of Cornelius, of Elymas, and of Paul's jailor.

Q. Did

Q. Did the conversion of these men seem more strange than the rest?

A. Yes, because in the eye of the world both for their calling and quality they seemed more unlikely to be converted than any others.

Q. How?

A. The Eunuch was of the Heathens that worshipped strange gods. ch. viii. 27. Cornelius a soldier, whose stern profession might seem to harden his heart against the first impression of Christian Faith. ch. x. 1. Elymas a conjurer, and one that practised with the Devil; and the jailor, a forward minister to execute the cruelty of such as persecuted Christ and his Church.

Q. How did the converted shew themselves afterwards to be Christians?

A. By their good works.

Q. What were they?

A. The Eunuch planted the Gospel in Ethiopia, Cornelius used much prayer and alms-deeds, and the Jailor dressed the wounds of Paul and Silas, and refreshed them with meat.

Q. Is it not enough for us to be Christians in name, but we must also be so in nature?

A. No, for otherwise we shall be sure to underge the wrath of God.

Q. By what example?

A. By the example of Ananias and Sapphira, and of Eutichus.

Q. What were their faults?

A. Ananias and Sapphira, after they were received into the Church, did not with their whole heart addict themselves to the service of God.

Q. Wherein

Q. Wherein did they fail ?

A. In that whereas it was a custom among them to employ all their goods to the benefit of their brethren, they kept back a part to their own private use.

Q. How were they punished ?

A. With sudden death. ch. v. 10.

Q. If God shewed such severity upon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to fear that will bestow nothing, not so much as the superfluity of their riches, to the relieving of their distressed brethren ?

A. Not only death of body in this world, but destruction of soul and body in the world to come, unless they amend.

Q. Wherein did Eutichus offend ?

A. Being of the congregation of the faithful, as he sat with others to hear Paul preach, neglecting his doctrine (as at many sermons with us we may see the like) he fell into a sleep.

Q. How did God punish him ?

A. He made him an example to the whole assembly, by suffering him to fall from the third loft ; so that he lay for dead, till Paul revived him.

Q. But our Christians sit low and in their pews, and therefore need fear no such danger.

A. True, they need not fear falling to the ground, but they may sit in dread of a greater fall.

Q. How is that ?

A. From the top of heaven to the bottom of hell, if when they should hear the word of God, they suffer sleep to stop their ears.

St.



ST. PAUL'S EPISTLE TO THE
R O M A N S.

Question.

WHAT *was the cause that the Apostles wrote epistles?*

A. The variety of nations whom they had converted, with whom they could not always be conversant in person, and therefore they sent their minds to them in writing.

Q. To what end?

A. To cherish their young Faith, which otherwise (like a green tree that hath not taken deep root) might be shaken with contention and error.

Q. Was there any such thing in Rome at the time St. Paul sent this epistle thither?

A. Yes.

Q. What was it?

A. The Jews began to despise the Gentiles, and the Gentiles the Jews.

Q. Wherefore did the Jews despise the Gentiles?

A. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Q. How did the Gentiles despise the Jews?

A. They thought them more unworthy of God's favour through Christ, because they had refused him for their Messiah, to whom only he was sent.

Q. How doth Paul take up this controversy?

A. B.

A. By proving them both guilty of monstrous sins, and therefore unfit either to reprove other.

Q. *Of what doth he prove the Gentiles guilty?*

A. Of Idolatry; for though they had not the Law written, yet by the frame of Heaven and Earth they could not but know there was an omnipotent God, and therefore they ought not to have worshipped Idols. ch. i. 20, 21.

Q. *What doth he hold the Jews guilty of?*

A. Of presumption, in thinking they could be justified by the Law; so that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any righteousness.

Q. *What then must they depend upon for their justification?*

A. Only faith in Christ Jesus, who had performed the Law for them; for to hear the Law was no cause of justification, but to perform the Law; which none was able to do, but only the Son of God. ch. ii. 13. and iii. 20, 25.

Q. *How doth Paul distinguish the Law?*

A. Into the law of the Letter, and the law of Faith.

Q. *What doth the Law of the Letter?*

A. It shews us what sin is, but purgeth us not from sin.

Q. *What is the Law of Faith?*

A. Righteousness, obtained without the Law.

Q. *How proveth he that?*

A. By the example of Abraham, who was justified by Faith before he was circumcised, that he might not think Circumcision the cause of justification. ch. iv. 10.

Q. *How*

Q. How then doth he draw the Jew and the Gentile to agreement?

A. By shewing them that both the circumcised and the uncircumcised shall be saved, if they believe.

Q. What doth belief bring?

A. Peace of conscience towards God through our Lord Jesus Christ. ch. v. 1.

Q. What doth peace of conscience bring?

A. Joy in tribulation.

Q. What is the fruit of tribulation?

A. Patience.

Q. What doth patience produce?

A. Experience.

Q. What floweth from experience?

A. Hope that will not deceive us.

Q. How is our hope made undeceivable?

A. By the love of God.

Q. Wherein?

A. In that when we were yet his enemies, he gave his only begotten Son to death.

Q. How became we God's enemies?

A. By the sin of Adam.

Q. Whether was greater, the condemnation that came through the sin of Adam, or the justification that came through the righteousness of Christ?

A. The justification that came by the righteousness of Christ.

Q. Why?

A. Because by one sin only came condemnation, but Christ by righteousness hath forgiven many sins, that is, not only the sin of Adam, whereof we are guilty,

guilty, but many other sins of our own, which we have since committed.

Q. What bringeth us to the knowledge of sin?

A. The Law; for we had not known lust, if the Law had not said, Thou shalt not lust.

Q. Then the more sin is manifested the more grace abounds?

A. It doth.

Q. May we therefore sin that grace may abound?

A. God forbid.

Q. Why not?

A. Because when in baptism we are made partakers of grace, we die to sin, and rise again to newness of life. ch. vi. 6.

Q. What is it to die to sin?

A. To abolish the works of the flesh.

Q. What is it to rise in newness of life?

A. To follow the works of the Spirit.

Q. What call you the works of the Spirit?

A. Faith, charity, peace, concord, mercy, love, &c.

Q. What call you the works of the flesh?

A. Pride, envy, sloth, gluttony, uncharitableness, &c.

Q. How are they rewarded?

A. With death: for the reward of sin is death. ch. vi. 23.

Q. How are the works of the Spirit rewarded?

A. With eternal life. ch. vi. 23.

Q. Are we all subject to death by the Law?

A. We are.

Z

Q. How

Q. How then can the Law be good which is the cause of much evil?

A. Yes, the Law is holy and good, and ordained to give us life, but that sin working in us, alters the property of the Law, so that instead of life we find death. ch. vii. 10.

Q. How shall we escape this danger?

A. By living after the Spirit.

Q. Who are they that live after the Spirit?

A. Such as God in his fore-knowledge hath predestinated thereunto. ch. viii. 30.

Q. Are all men predestinated to be saved?

A. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared to glory. ch. ix. 15.

Q. Is God the cause of man's condemnation?

A. No, but sin which reigneth in men.

Q. What are they called which are ordained to be saved?

A. The children of God.

Q. How are we made the children of God?

A. Three ways.

Q. Which be they?

A. By election, creation, and adoption.

Q. Why are these blessings bestowed upon us?

A. Not for any desert of ours, but through the meer mercy and love of God.

Q. What recompence doth he require of us for them?

A. Nothing but love.

Q. How is our love shewn?

A. If we suffer neither tribulation, persecution, famine

famine, nakedness, peril, nor sword, to separate us from Christ.

Q. When are we separated from Christ?

A. When we do, or consent to do any thing contrary to his will.

Q. Why must we endure any extremity rather than revolt from God?

A. Because the afflictions of this life are not worthy of the glory which shall be shewn to us in the life to come. ch. viii. 18.

Q. Do we obtain the glory then by works?

A. No, but by the mercy of God only; yet works, and the good motions of the spirit testify unto our consciences in the mean time, that such a reward is laid up for us.

Q. How do we forfeit that glory?

A. Only by our sins.

Q. To whom was the covenant of this glory made?

A. To the Jews first, and then to the Gentiles.

Q. How did the Jews forfeit it?

A. By thinking to become righteous by the Law.

Q. How did the Gentiles obtain it?

A. By believing in Christ as soon as they heard of his name. ch. ix. 30.

Q. Why could not the Jews be righteous by the Law?

A. Because they could not fulfil the Law.

Q. Are the Gentiles then righteous by fulfilling of the Law?

A. They are.

Q. How do they fulfil the Law?

A. Not in themselves, but in the work of Christ

who hath fulfilled it for them, and for all others that believe in him, so that his righteousness is become theirs. *ch. x. 4.*

Q. Are all the Jews rejected?

A. No, God hath reserved a remnant to be saved. *ch. ix. 27.*

Q. Are the Gentiles all accepted?

A. No, such only as hear the word and believe.

Q. But some have not heard the word, therefore shall they be excused?

A. Not so, the sound thereof is gone through the earth, therefore none can plead ignorance. *ch. x. 18.*

Q. Because we are Gentiles, and accepted by our belief in the place of the unbelieving Jews, ought we to despise them in respect of ourselves?

A. No.

Q. Why?

A. Because we are not so accepted, but we may be rejected, nor they so rejected, but they may be received; for if God grafted us into the true vine, which were but wild branches, much more may he graft the Jews, which were the true branches, into the true stock again. *ch. xi. 17.*

Q. Why doth St. Paul urge this similitude?

A. To shut up contention between the Jews, and the Gentiles, that neither should despise others, because they were alike in belief and unbelief.

Q. After the deciding of this controversy, and certain principal points of religion (as faith and justification) declared, wherein doth Paul show we ought to strive one to excel another?

A. In unity and uprightness of life.

Q. How

Q. How is that to be performed?

A. By offering up ourselves a lively sacrifice unto God.

Q. What is a lively sacrifice?

A. To cast off the works of darkness, and put on the armour of light.

Q. How must we cast off the works of darkness?

A. By conforming ourselves to the will of God, and not to the fashion of the world. ch. xii. 2.

Q. What are the works of darkness?

A. To embrace pride rather than humility, lust rather than chastity, hate rather than love, rebellion rather than obedience, gluttony rather than abstinence, &c.

Q. What is the armour of light?

A. To dispose our minds to the contrary.

Q. It seems then by being commanded to sacrifice our bodies, that every Christian is a priest?

A. True, we are.

Q. How are we consecrated?

A. Not by the effusion of oil, but by the inspiration of the holy Spirit.

Q. When?

A. At our Baptism.

Q. Do all Christians serve the office of priesthood?

A. No.

Q. Why?

A. Because their sacrifice is not such as it should be.

Q. How comes that to pass?

A. By reason they prefer not sorrow before joy, death before life, rebuke before honour, enemies

friends, for the love of Christ, and as he in his life did for our example.

Q. To whom is it given to know these things?

A. To all, but not after a like measure.

Q. What must they do that have privilege of grace above others?

A. Not boast of it, but help to further them that want. ch. xi. 13.

Q. By what example are we taught so to do?

A. By the example of the members of a man's body: for as when the foot is offended, the rest of the members, as the eye, hand and tongue, straight minister to it; so it ought to be in the members of Christ's body, when one faints the rest must relieve it.

Q. What is the head of the mystical body?

A. Christ.

Q. Who are the eyes?

A. His Preachers.

Q. Who are the ears?

A. Hearers of the Word.

Q. Who are the hands?

A. The Magistrates.

Q. Who are the feet?

A. The Subjects.

Q. What is the duty of a Preacher?

A. To teach with sincerity.

Q. What is the duty of the Hearers?

A. To attend with reverence.

Q. What is the duty of the Magistrate?

A. To rule with justice.

Q. What is the duty of the Subject?

A. To obey with love.

Q. What are the sinews that bind the joints of the mystical body together?

A. Compassion and brotherly love.

Q. What is compassion?

A. A suffering with our Christian brethren, or a like feeling we shew in their affliction, as if it happened to ourselves.

Q. What doth it produce?

A. A distributing to their necessity, as counsel to them that err, comfort to them that mourn, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourless.
ch. xii. 15, 17.

Q. How are these virtues performed in us?

A. By continuance in prayer.

Q. What vices are contrary to compassion?

A. Hate, revenge, arrogancy, and self-love.

Q. Why must we not hate?

A. Because God hath commanded love. ch. xii. 14.

Q. Why must we not revenge?

A. Because revenge is the Lord's. ch. xii. 16.

Q. Why must we not be arrogant, and high-minded?

A. Because we are all of one lineage, and no man hath any thing of himself, but what is given him of God.

Q. What is self-love?

A. To be wise in our own conceits.

Q. Doth our duty only extend to the body of our Christian

Christian brother?

A. No, but to his mind also.

Q. *How is that?*

A. We must take heed that we offend not his conscience by eating of meats and observation of days. ch. xiv. 21.

Q. *When are these precepts to be put in execution?*

A. Out of hand.

Q. *Why?*

A. Because the time of our salvation draweth near. ch. xiii. 11.

Q. *When to be left off?*

A. Not till death.

Q. *Why?*

A. Because whether we live or die, we live and die in the Lord. ch. xiv. 7.

Q. *How doth St. Paul conclude his Epistle to the Romans?*

A. With two things.

Q. *Which be they?*

A. Exhortation and prayer.

Q. *What doth he exhort them unto?*

A. To the reading of the scriptures, thanksgiving, and to beware of false prophets.

Q. *Why doth he exhort them to read the Scriptures?*

A. Because whatsoever is written, is written for their and our instruction. ch. xv. 4.

Q. *Why to thanksgiving?*

A. Because of the mercy of God shewn unto all.

Q. *Why to beware of false prophets?*

A. Because they raised divisions and opinions in the

the Church, contrary to the doctrine of Christ. ch. xvi. 17.

Q. What is his prayer?

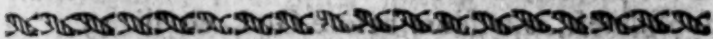
A. That they might be filled with all joy and peace, that comes by faith, and with all abundance of hope.

Q. What is hope?

A. An assured expectation of blessedness to come; to which Christ Jesus bring us. Amen.

Q. From whence did Paul write this Epistle?

A. From Corinth.



THE FIRST EPISTLE TO THE CORINTHIANS.

Question.

WHERE was Paul when he wrote this Epistle to the Corinthians?

A. In Syria.

Q. What was the cause that moved him to write?

A. The sects and divisions that in his absence took root in the Church of Corinth.

Q. What were they?

A. Some held of Paul, some of Apollos, and some of Cephas.

Q. How doth he reprove them?

A. By shewing them that Christ is one, and his religion one, and therefore ought not to be divided:
and

and howsoever Paul, Apollos, and Cephas plant, it is nothing except God give the increase. ch. iii. 6.

Q. Whence then proceeds the knowledge of the Scripture?

A. From the Spirit of God. ch. ii. 12.

Q. What is the means?

A. The preacher. ch. iii. 9.

Q. How ought he to deliver the word?

A. Not in the enticing speech of man's wisdom, but in the plain evidence of the Spirit. ch. ii. 4.

Q. Why?

A. Because the wisdom of the world before God is foolishness, and that which the world accounts foolishness, is wisdom before God. ch. iii. 19.

Q. What is their offence then, that persuade themselves the Gospel is not well taught, except it be set forth with eloquence of speech?

A. They make the cross of Christ of none effect, attributing that unto men, which belongs to the power of God. ch. i. 17.

Q. What are the inconveniencies that come by controversy in religion?

A. Vice passeth away unpunished, and the congregation is scandalized. ch. v. 2, &c.

Q. What be the vices that St. Paul noteth in the Corinthians?

A. Arrogancy, incest, going to law one with another, fornication.

Q. How would he have arrogancy reclaimed?

A. By humility: If any man among you seem to be wise in this world, let him be a fool that he may be wise. ch. iii. 18.

Q. How incest?

A. By

A. By excommunicating the party. ch. v. 3.

Q. How going to Law?

A. By choosing some one or other of their brethren to set concord between them, without expence of time and further charge. ch. vi. 4.

Q. How fornication?

A. By marriage: To avoid fornication, let every man have his own wife. ch. vii. 2.

Q. Which doth he most commend, marriage or a single life?

A. A single life.

Q. Why?

A. Because it is fittest for the service of God, by reason it is freed from cares, the other is entangled. ch. vii. 32, 33.

Q. Doth he not likewise tax them of Idolatry?

A. Yes, and of thinking the Ministers a burthen to the congregation.

Q. How doth he reprove the first?

A. By shewing that although they fear God in heart, yet it is not lawful for them to eat with idolaters.

Q. Why?

A. Because in so doing they may wound the weak consciences of others. ch. viii. 11, 12.

Q. How doth he reprove the second?

A. By shewing that he who feedeth the flock, is worthy to eat of the milk of the flock. ch. ix. 7.

Q. By whose example doth he teach them to avoid these enormities?

A. By the example of the Jews, who were ambitious, full of strife, despisers of prophets, and profaners of holy things. ch. 10.

Q. Why

Q. Why are they taught to avoid these things?

A. Because their bodies are the temples of God, and therefore they ought not to make them the temples of the devil, by suffering themselves to be polluted with such uncleanness. *ch. vi. 19.*

Q. When do they avoid them?

A. When they do all things in purity of spirit, and to edification. *ch. xiv. 5.*

Q. What is the best ground of edification?

A. Love.

Q. How do you prove that?

A. Because he that teacheth, although he speak with the tongue of an angel, and hath not love, is like a tinkling cymbal, *ch. xiii. 1.* He that hath faith able to remove mountains, and wants love, is nothing, *ver. 2.* And he that giveth all he hath to the poor, and is without love, profiteth nothing, *ver. 3.*

Q. Love then is necessary in all the points of religion?

A. It is: for he that comes to the Lord's table without love, is an unworthy guest; and he that prayeth and is not in love, calleth for vengeance on himself.

Q. Wherein did the Corinthians abuse Prayer?

A. In not observing the customs of the time.

Q. What was that?

A. To pray bare-headed. *ch. xi. 4.*

Q. Wherein did they abuse the Lord's Supper?

A. In that some came with a carnal desire to eat, and some had filled themselves before. *ch. xi.*

21.

Q. What was the presumption of their women?

A. The

FRC
T Co

A. They took upon them to teach, which is not allowable. ch. xiv. 34.

Q. What principal thing was to be observed among the teachers?

A. Not to preach or pray in a strange tongue, by which the people could not be edified, and whereunto they could not say Amen. ch. xiv. 16.

Q. What is the last error that Paul confuteth in them?

A. Their doubting of the resurrection.

Q. How doth he confute it?

A. By shewing that Christ is risen, who is the first-fruits of them that shall rise. ch. xv.

Q. How doth he prove that Christ is risen?

A. By the testimony of the Apostles, and of others that saw him; but least this might not be sufficient, he confirmeth it also by reason.

Q. How is that?

A. That unless there be a resurrection, faith and preaching are both in vain. ch. xv. 14.

Q. How doth Paul conclude this Epistle?

A. With an exhortation for the relief of the poor.

THE SECOND EPISTLE TO THE

CORINTHIANS.

Question.

FROM whence was this second Epistle to the Corinthians written?

A a

A. From

A. From Philippi, a City in Macedonia.

Q. What are the principal circumstances?

A. Three.

Q. Which be they?

A. The cause why he wrote, the persons whom he toucheth, and the matter whereof he treateth.

Q. What was the cause of his writing?

A. The inflexible nature of some, that notwithstanding his former persuasions, still despised his authority.

Q. Who are the persons?

A. The false teachers, himself, and the Corinthians.

Q. What is the matter?

A. A confutation of his detractors, and a confirmation of his own doctrine.

Q. How confutes he his detractors?

A. By proving them teachers, not for love, but to fill their own bellies, and that they were boasters of other men's labours. ch. x. 15.

Q. How doth he confirm his own doctrine?

A. First, in respect of the ground thereof, which is Christ Jesus, ch. iv. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and love. ch. viii. 7. and ix. 2. Thirdly, in respect of his own constancy, whom the persecutions of the world had sealed the true Minister of God.

Q. How?

A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrify him from proceeding in his calling. ch. vi. 4. and xi. 24 to 30.

The

THE EPISTLE TO THE
GALATIANS.

Question.

WHAT was the cause that Paul wrote to the Galatians?

A. Their declining from that which he taught them.

Q. What was that?

A. Faith in Christ Jesus.

Q. How declined they from Faith?

A. In thinking to be justified by the works of the Law.

Q. How doth he rebuke them?

A. By shewing, that as many as are of the works of the Law, are under the curse. *ch. iii. 10.*

Q. How are we delivered from this curse?

A. Christ hath redeemed us, by being made a curse for us. *ch. iii. 13.*

Q. What doth he then counsel them to do?

A. To forsake the beggarly traditions of the Law, as circumcision and the observation of days and times. *ch. iv. 9, 10.*

Q. What was the reason?

A. Because neither circumcision, nor uncircumcision avail any thing, but a new creature. *ch. vi. 15.*

Q. What is understood by a new creature?

A a 2

A. One

A. One regenerated by faith, as being dead to sin, and risen again through Christ to newness of life. ch. ii. 19, 20.

Q. *How are we known to be regenerate?*

A. If we bring forth the fruits of the spirit.

Q. *What are the fruits of the spirit?*

A. All kind of virtuous living. ch. v. 22.

Q. *Where was Paul when he wrote this Epistle?*

A. At Rome.

THE EPISTLE TO THE

EPHESIANS.

Question.

WHAT was the estate of the Ephesians when Paul wrote unto them?

A. As it is of those amongst whom God's Word hath been sown.

Q. *How is that?*

A. The good seed of Paul's doctrine was mingled with the cockle and weeds of false teachers.

Q. *In such a needful business, how chanced it he did not rather go unto them than write?*

A. Because he was a prisoner in Rome.

Q. *What method doth he use in confirming the Ephesians in the faith, which he had before taught them?*

A. First he used an admonition, then a prayer, and last of all an exhortation.

Q. *Of*

Q. Of what doth he admonish them?

A. Of four things.

Q. Which be they?

A. First, he shews that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had happened unto them by chance. ch. i. 4. 11. Secondly, he puts them in mind that the ground of their faith is Christ Jesus, to whom all power both in heaven and earth was given, and therefore they needed not to stand doubtful of their reward. ch. ii. 20 to 23. Thirdly, he records in what state they were before they were called.

Q. What was that?

A. That they were under the power of Satan, and dead through sin, and therefore being now quickened by the Spirit of Christ, the farther they were off from grace, the greater debtors they are now for the same. ch. ii. 1 to 5. Fourthly, he bids them not to faint because of the persecution which they saw was laid upon him.

Q. What reason shews he for that?

A. Because it was their glory. ch. iii. 13.

Q. In what respect could his persecution be to their glory?

A. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel, which he had preached unto them, they might assure themselves his doctrine was the word of God, and no tradition of man.

Q. For what doth he pray to God in their behalf?

A. For three things.

A a 3

Q. Which

Q. Which be they?

A. First, for the strength of his holy Spirit, ch. iii. 16. Secondly, that he would give them a faithful heart, ch. iii. 17. And thirdly, to endue them with unfeigned charity.

Q. How manifold are his exhortations?

A. Two-fold.

Q. As how?

A. General and particular.

Q. What are his general exhortations?

A. Certain observations common to all men, as to walk worthy of their calling. ch. iv. 1.

Q. What is their calling?

A. Christianity.

Q. What is the end thereof?

A. Eternal life.

Q. Who hath called us hereunto?

A. God the Father by his Son Christ. ch. iii. 11.

Q. By what means?

A. By two kind of means.

Q. Which be they?

A. First, by outward means, as by afflictions and persecutions; and secondly, by inward means, as by the working of God's Word in our hearts, and the wholesome admonition of his holy Spirit. ch. iv. 30.

Q. How may we walk worthy of our vocation?

A. If we avoid lying, anger, theft, filthy speaking, and embrace humility, meekness, patience, charity and unity of Spirit. ch. iv. 2, 3. and ver. 25 to 31.

Q. What is humility?

A. Not

A. Not to prefer ourselves before others, nor to despise them in respect of ourselves.

Q. What is meekness?

A. Not to be easily moved to anger.

Q. Is it not lawful then to be angry with such as offend?

A. Yes, so that we be not angry unto sin, nor let the Sun go down upon our wrath. *ch. iv. 26.*

Q. How may we be angry and not sin?

A. If we so bridle our fury, as that we break not forth into any wicked or unlawful act.

Q. What is patience?

A. A quiet digesting of wrong, and leaving the revenge to God.

Q. What is charity?

A. A compunction of heart, whereby one Christian is incited to help and succour another.

Q. What call you the unity of the Spirit?

A. An agreement together of God's people in true faith and doctrine, without sect or dissention.

Q. Why ought we to walk in unity of spirit?

A. Because God who hath created us, Christ who hath redeemed us, and the Holy Ghost which hath sanctified us, are but one, and the means whereby we are saved only one, that is to say, Faith: and therefore we ought to agree together in one mind, as children of one Father, as the heirs ordained all for one happy inheritance. *ch. iv. 4, 5, 6.*

Q. Having declared what the virtues be which St. Paul would have us follow, rehearse the vices that he would have us avoid.

A. Lying (as I said before) theft, anger, and filthy

A. Not

filthy talking; and out of *the fifth chapter*, covetousness, fornication, drunkenness, false doctrine, foolish and idle jesting.

Q. What is a lie?

A. A counterfeit and false declaration of the thought and mind; as when we speak one thing and think another.

Q. What is theft?

A. Not only to steal with the hand, but all manner of deceit and unlawful gain.

Q. What is anger?

A. A desire of revenge for some wrong done unto us, or unto them whom we love.

Q. Of how many sorts is it?

A. Of two.

Q. Which be they?

A. Natural and diabolical.

Q. What call you natural anger?

A. The anger that is in a magistrate towards the subject, a father towards his child, or a master towards his servant or scholar, for the due correction of such vices as they perceive in them to dishonour God.

Q. What is diabolical anger?

A. So to be incensed, as to wish the destruction of any one.

Q. Wherein consisteth filthy communication?

A. In swearing, cursing, blaspheming, immodest words and idle jesting.

Q. How must Christians then frame their daily conference?

A. In such sort as that it be to the edification
one

one of another, speaking unto themselves in psalms and hymns, and spiritual songs, and giving thanks to God for all things. ch. v. 19, 20.

Q. What is covetousness?

A. A greediness of gain without regard of their own necessities or the necessities of others.

Q. What is fornication?

A. A polluting of the soul with the lust of the body.

Q. What is drunkenness?

A. A confounding of the reason and the senses by immoderate drinking.

Q. What is false doctrine?

A. Any thing that is taught contrary to the truth of God's word.

Q. How are they said to lead their lives that delight in any of these abuses?

A. Improvidently.

Q. Why?

A. Because they neglect the will of God to follow their own ways.

Q. How are they said to lead their lives that abhor them?

A. Circumspectly.

Q. Why?

A. Because they prefer the will of God before their own imaginations. ch. v. 15, 17.

Q. What is Paul's particular exhortation in this Epistle?

A. The duty of husbands and wives, parents and children, masters and servants.

Q. What is the duty of husbands towards their wives?

A. To

A. To love them, as Christ loved his Church, who gave his life for it. ch. v. 25.

Q. What is the duty of wives towards their husbands?

A. To submit themselves unto their husbands, as unto the Lord. ch. v. 22.

Q. What is the duty of parents towards their children?

A. Not only to feed and clothe them, but to bring them up in the fear of the Lord. ch. vi. 4.

Q. What is the duty of children to their parents?

A. To honour and obey them with bodily reverence, and with the unfeigned love of the heart. ch. vi. 1, 2.

Q. What is the duty of masters to their servants?

A. Not to defraud them of their due, nor to use cruelty towards them, remembering that they themselves have also a master in heaven. ch. vi. 9.

Q. What is the duty of servants to their masters?

A. To obey, and labour for them in singleness of heart, and not with eye-service.

Q. How is that?

A. To do all things (whether their masters be absent or present) as if God beheld them.

Q. How doth St. Paul wish the Ephesians, (and in them us) to arm themselves for the accomplishing of these and all other duties?

A. First, to gird us with the girdle of truth: Secondly, to put on the breast-plate of righteousness: Thirdly, to be shod with the shoes of the preparation of the Gospel of peace: Fourthly, to take the shield of faith: Fifthly, the helmet of salvation: Sixthly, the sword of the Spirit. ch. vi. 14 to 17.

Q. What

Q. What is understood by the girdle of truth?

A. A binding ourselves to the observation of the word of God.

Q. What by the breast-plate of righteousness?

A. A good conscience, or innocency of life.

Q. What by the shoes of peace?

A. Friendly and quiet conversation.

Q. What by the shield of faith?

A. The righteousness of Christ able (like a brazen shield) to protect and cover us from the darts of the world, the flesh and the devil.

Q. What by the helmet of salvation?

A. The strength and the power of Christ, being for our sakes the vanquisher of hell, death and sin.

Q. What by the sword of the spirit?

A. The word of the ever-living God, which as a sword we must draw forth, to defend ourselves, and offend our spiritual enemies.

Q. What is the special quality required of him that is thus armed?

A. Prayer, and continual thanksgiving. ch. vi. 18.



THE EPISTLE TO THE
PHILIPPIANS.

Question.

WHAT were the Philippians?

A. Exiles of Philippi, a city in Macedonia where St. Paul had planted the gospel.

Q. What

Q. What moved him to write to them?

A. Two things.

Q. Which be they?

A. First, the general care he had for all the people of God: Secondly, that he might shew his thankfulness toward the Philippians.

Q. For what?

A. For sending him relief, after they knew he was a prisoner in Rome.

Q. By whom did they send him relief?

A. By Epaphroditus, a professor of the gospel.

Q. How doth he shew his thankfulness towards them?

A. Two ways.

Q. Which be they?

A. First, in praising God for them, and then in praying unto God for them.

Q. How doth he praise God for them?

A. In that it had pleased him to receive them into the fellowship of the Gospel. ch. i. 5.

Q. How, and in what sort doth he pray for them?

A. Three manner of ways.

Q. Which be they?

A. First, that God who had begun this work in them, would continue it until the day of Christ Jesus. ch. i. 6. Secondly, that they might be able through his grace, to discern true doctrine from false, ch. i. 10. Thirdly, that they might abound in love, and in the works of righteousness. ch. i. 11.

Q. How doth he encourage them lest his imprisonment should make them faint?

A. That

A. Three ways.

Q. Which be they?

A. First, in respect of others; secondly, of himself; thirdly, by the example of Christ.

Q. How in respect of others?

A. That as others beholding his constancy were emboldened, and did more frankly profess Christ, so he hoped they would do. ch. i. 14.

Q. How doth he encourage them in respect of himself?

A. That as he knew Christ should be magnified in his body, whether he lived or died, so he doubted not, but that they would be of the same mind. ch. i. 20.

Q. How by the example of Christ?

A. That as Christ, being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sakes was content to suffer all reproach and tyranny, yea, death itself, so we for his sake should not refuse to do the like. ch. iii. 5, to 11.

Q. What reason doth he alledge the better to persuade us thereunto?

A. A twofold reason.

Q. What is that?

A. First, as touching the reward of our persecutors; secondly, as touching the reward of us that are persecuted.

Q. What doth he say shall be the reward of our persecutors?

A. Perdition.

Q. What of us that are persecuted?

A. Salvation. ch. i. 28.

B b

Q. How

Q. How doth he conclude these circumstances?

A. With a necessity to suffer with Christ, if we will be thought to believe in Christ. ch. i. 29.

Q. What doth Paul exhort us unto in this epistle?

A. Concord, meekness of mind, and godly conversation.

Q. How to concord?

A. That we be of one judgment in religion. ch. ii. 2.

Q. How to meekness of mind?

A. That nothing be done through vain-glory, but every man to esteem others better than himself. ch. iii. 3.

Q. How to godly conversation?

A. That whosoever is true, just, and of good report, him to follow. ch. iv. 8.

Q. What doth he bid us beware of?

A. False teachers.

Q. What names doth he attribute unto false teachers, whereby to know them?

A. He calleth them dogs, evil workers, cozeners, belly-gods, enemies to the cross of Christ, and minders of earthly things. ch. iii. 2, 18, 19.

Q. And wherefore doth he call them dogs?

A. Because like dogs, they bark against the doctrine of the gospel.

Q. And why evil workers?

A. Because in the harvest of the Lord, they seek not his glory, but their own lucre.

Q. Why cozeners?

A. Because they teach that circumcision, and the works of the Law, are necessary to salvation.

Q. Why

Q. Why belly-gods?

A. Because to satisfy the lust of their flesh, they care not with what ceremonies they seduce God's people.

Q. How enemies to the cross of Christ?

A. Because they are Christians in name only, and not in deed.

Q. Why minders of earthly things?

A. Because their chief care is to be rich, and rise to promotion.

Q. How doth Paul make known the true ministers of God?

A. By five special notes.

Q. Which be they?

A. First, he saith, they hold it glory to die for the confirmation of their disciples faith, ch. ii. 17. Secondly, they put no trust in earthly things, ch. iii. 3. Thirdly, they esteem all things loss, and as very dung, for the excellent knowledge of Christ. ch. iii. 8. Fourthly, they preach the righteousness of Christ, and not mens works, ver. 9. Fifthly, their conversation is in Heaven, from whence they expect Christ, by whose coming they hope to be made immortal. ch. iii. 20, 21.

Q. What is it to have their conversation in heaven?

A. To live like a saint on earth.

Q. That we may be able to do so, what is required of us?

A. Three things.

Q. Which be they?

A. Faith towards God, love towards our neighbour, and sobriety towards ourselves.

THE EPISTLE TO THE
COLOSSIANS.

Question.

WHAT are the Colossians?

A. A people dwelling in Colosse, a city of Phrygia, whom Paul saluteth in the name of Christ.

Q. After his salutation, what did he?

A. Gave God thanks for them.

Q. Why?

A. Because of their faith in Christ Jesus.

Q. How doth he strengthen that faith?

A. First, by prayer, and then by exhortation.

Q. To whom doth he pray?

A. To God.

Q. For what?

A. For six things.

Q. Which be they?

A. First, that they may be filled with the knowledge of the will of God, in wisdom, and spiritual understanding. ch. i. 9.

Q. What is wisdom?

A. The knowledge of heavenly things.

Q. Proceed; what is the second thing?

A. Secondly, he prayeth that they may walk worthy of the Lord. ch. i. 10.

Q. How is that?

A. To

A. To the honour of God, and the profit of others.

Q. What is the third thing?

A. That they may be fruitful in all good works.

Q. What call you good works?

A. The testimony of a lively faith, set forth by the deeds of mercy.

Q. What is the fourth thing?

A. That they increase in the knowledge of God.
ch. i. 10.

Q. How shall they increase?

A. By the dew of God's mercy, and the sunshine of his righteousness.

Q. What is the fifth thing?

A. That they may be strengthened.

Q. With what?

A. With the glorious power of Christ.

Q. To what end?

A. To endure with patience and joy the afflictions of this life. ch. i. 11.

Q. What is the sixth thing?

A. That they may be always thankful unto God.

Q. Doth he shew any reason why they ought to be thankful?

A. Yes: first, in that God hath made them meet to be partakers of the inheritance of saints: and secondly, in that he had delivered them from the power of darkness, and brought them into the kingdom of light. ch. i. 12, 13.

Q. By whose means?

A. By Christ the Redeemer, the Image of the invisible God, the head of the Church, the first-born of the dead, and the Peace-maker between God and man.

Q. What doth he exhort them unto?

A. To cleave to none but unto Christ.

Q. Why?

A. Because in him only they shall be compleat and perfect. ch. ii.

Q. Where must we seek him?

A. In heaven.

Q. How?

A. By setting our affections on things that are above, and not on things that are on earth. ch. iii.

Q. When are our affections set upon things above?

A. When we live after the good motions of the spirit.

Q. When upon things that are on the earth?

A. When we live after the desires of the flesh.

Q. Shew me a difference betwixt the spirit and the flesh.

A. The flesh saith, Rather steal than suffer want; the spirit saith, Thou shalt not covet another man's goods. The flesh saith, Revenge where thou hast taken wrong; the spirit saith, Forgive, as Christ hath forgiven thee. ch. iii. 13.

Q. When doth this spirit fall upon us?

A. In Baptism.

Q. How may we grieve the spirit?

A. By abusing the good graces of God, which it bringeth with it; as by turning mercy into cruelty, humility into pride, and by applying the time appointed for God's service, to the service of the world.

Q. How is the time lost to be redeemed?

A. By

A. By spending it more virtuously than heretofore we have done: as, if we have been careless, now to be watchful; if we have forgot God and his benefits, now to pray unto him, and be thankful: if we have been idle talkers, now to season our words with the salt of wisdom and edification. *1 Thess. iv. 2. 6.*



THE FIRST EPISTLE TO THE

THESSALONIANS.

Question.

HOW is this Epistle divided?

A. Into two parts.

Q. Which be they?

A. Into a commendation, and an exhortation.

Q. Whom doth Paul commend?

A. First, the Thessalonians, then himself.

Q. For what doth he commend the Thessalonians?

A. First, for their readiness to hear; and secondly, for their profiting by hearing.

Q. How did he know that they profited by hearing?

A. By three things which he saw begin to flourish amongst them.

Q. And what were those?

A. Effectual faith, diligent love, and patient hope. *ch. i. 3.*

Q. What is effectual faith?

A. That faith which bringeth forth good works.

Q. Diligent

Q. Diligent love, what is it?

A. That love which hath a care to benefit whom it loveth.

Q. Patient hope, what is it?

A. Hope that giveth a man courage to endure all the afflictions of this life without repining, because he depends upon the reward promised in Christ.

Q. And what is that?

A. Eternal life.

Q. How many kinds of love are there?

A. Three.

Q. Which be they?

A. First, love in the Magistrate, to labour for the glory of God, and benefit of the commonwealth: Secondly, love in the Minister, to feed his flock: Thirdly, love in the private man, to maintain the welfare of his friend and neighbour.

Q. How do they receive the gospel, that receive it with such profit?

A. They receive it not in word only, but in power also. ch. i. 5.

Q. What assurance doth it bring them?

A. That they are the elect children of God.

Q. But what are such men unto God?

A. A glory.

Q. What unto the world?

A. A good example. ch. i. 7.

Q. How doth Paul commend himself?

A. First, for his love towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Q. Wherein did he shew his love?

A. In

A. In four respects.

Q. Which be they?

A. First, in professing that he was not only willing to have dealt the Gospel unto them, but also his own life. ch. ii. 8. Secondly, in sending Timothy unto them for their comfort, when he could not come himself. ch. iii. 5. Thirdly, in esteeming their constancy in the faith, his life; and their fainting his death. ch. iii. 8. Fourthly, in continual prayer for them, that their hearts might be stable and unblameable, in holiness before God and the world. ch. iii. 13.

Q. Wherein did he shew his diligence in teaching?

A. In that he laboured night and day for their instruction. ch. ii. 9.

Q. Wherein is the purity of his doctrine?

A. In that it was without deceit, flattery, covetousness, vain-glory, and not to please men, but God. ch. ii. 5 to 8.

Q. Was not Paul vain-glorious then when he thus praised himself?

A. No.

Q. Why?

A. For two causes.

Q. Which be they?

A. First, in that he did it not to win praise to himself, but to allure them to embrace the Gospel which he taught. And secondly, to shew what difference there was between him and his doctrine, and the false teachers, and their doctrine.

Q. What doth he exhort the Thessalonians unto?

A. To keep their bodies as vessels of holiness.

Q. Why?

A. Because

om

e all
use

for
non-
feed
to
our
ve it

ut in

.

ndly,
puri-

A. In

A. Because God hath called them not to uncleanness, but to purity of life. ch. iv. 7.

Q. What must they do to keep their bodies holy to the Lord?

A. Fly from lust, oppression, fraud, contention, idleness, and all appearance of evil. ch. iv. 3 to 12: v. 22.

Q. What doth he annex to this exhortation?

A. A reprehension.

Q. For what doth he reprehend them?

A. For two things.

Q. Which be they?

A. For mourning for the dead, and curious searching to know when should be the time of Christ's second coming.

Q. Ought we not then to mourn for the dead?

A. No, not in the manner Infidels do, who think their dead shall never rise again.

Q. How then?

A. As good Christians should, who account of death but as a sleep, out of which the faithful shall one day awake to their eternal life. ch. iv. 14.

Q. Why doth he forbid them to search for the time of Christ?

A. For two causes.

Q. Which be they?

A. First, because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and secondly, because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a thief in the night, than to enquire after the hour,

Q. How

Q. How must they make themselves ready for it?

A. In walking like the children of light, and not like the children of darkness. ch. v. 5.

Q. How is that?

A. In peace and love one toward another, in watching, praying, continual thanksgiving, hearing the word preached, and reverencing the Ministers. ch. v. 12, 13.



THE SECOND EPISTLE TO THE
THESSALONIANS.

Question.

WHAT is to be gathered out of this second Epistle to the Thessalonians?

A. The trial of Faith.

Q. How is Faith tried?

A. By afflictions.

Q. What is the fruit of affliction?

A. Patience. ch. i. 4.

Q. What proceeds of patience?

A. The righteous judgment of God. ch. i.

Q. Whom will God judge?

A. The afflicter, and the afflicted.

Q. How will he judge the afflicter?

A. In flaming fire, rendring vengeance. ch. i. 8.

Q. How the afflicted?

A. In

A. In mercy giving them rest. ch. i. 7.

Q. When shall this judgment be?

A. At the latter day, when the Lord Jesus shall shew himself from heaven with his mighty angels. ch. i. 7.

Q. What shall be a sign of that day?

A. The falling away of many from the faith. ch. ii. 3.

Q. By whose means shall they fall away?

A. By the means of Antichrist.

Q. What is Antichrist?

A. The man of sin, that opposeth himself against all that is called God. ch. ii. 4.

Q. By whom will he work?

A. By Satan.

Q. In what manner?

A. With great power, but in all deceivableness. ch. 2.

Q. Amongst whom?

A. Not amongst the Elect, but them that shall perish. ch. ii. 10.

Q. Why not amongst the elect?

A. Because from the beginning they are chosen to salvation. ch. ii. 13.

Q. Therefore what ought to be the care of the elect?

A. To stand fast in the doctrine which they have received. ch. ii. 15.

Q. What is the means whereby they may be able to stand fast?

A. Prayer.

Q. What must they pray for?

A. Two things.

Q. Which

Q. Which be they?

A. That the word of God may have free passage, and that they may be delivered from the company of the wicked. ch. iii. 1, 2.

Q. Whose steps doth St. Paul counsel them to follow?

A. His own.

Q. Wherein?

A. First, in uprightness of mind, and in labouring before they eat. ch. iii. 7. 12.

Q. How must they be used that follow not his instruction?

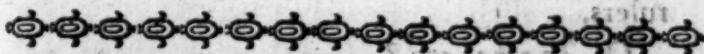
A. Excommunicated, ch. iii. 14.

Q. Tell me what excommunication is?

A. To be banished the congregation of God.

Q. How, as an enemy, utterly to be cast off?

A. No, but as a friend, to be won to amendment of life. ch. iii. 15.



THE FIRST EPISTLE TO

TIMOTHY.

Question.

WHAT was Timothy?

A. A disciple of Paul's, and a professor of the Gospel.

Q. Where did he profess it?

A. In Ephesus.

C c

Q. What

Q. What doth Paul admonish him of?

A. His duty.

Q. In what consisted his duty?

A. In reading the Word, and rebuking of sin.

Q. How must we rebuke sin?

A. Openly.

Q. Why?

A. That others may take heed, ch. v. 20.

Q. Is there no difference to be made?

A. Yes.

Q. In what?

A. The elder sort must be rebuked as fathers, the younger as brethren, ch. v. 1.

Q. What must he teach all men?

A. To pray.

Q. In what sort?

A. By lifting up of pure hands, ch. ii. 8.

Q. For whom?

A. For all people, but especially for princes and rulers.

Q. To what end?

A. That under their authority we may lead a godly, and peaceable life.

Q. How all women?

A. To array themselves with shame-facedness and modesty, and not with gold, pearl, or broidered hair, ch. i. 6.

Q. How Ministers?

A. To be blameless, the husband of one wife, watchful, sober, hospitable, apt to teach, no drunkard, quarreller or covetous, ch. iii. 2, 3.

Q. Ho

Q. How widows?

A. To exercise deeds of charity; to bring up their children virtuously; not to be idle prattlers, gadding from house to house. ch. v. 10, 13.

Q. How rich men?

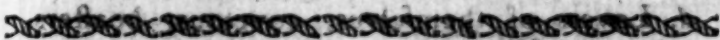
A. Not to be high minded, nor put confidence in uncertain things, but be ready to distribute to them that want. ch. vi. 17.

Q. What is the best gain?

A. Godliness. ch. vi. 6.

Q. Why?

A. Because they that would be rich fall into many temptations and snares that may drown them in perdition and destruction. ch. vi. 9.



THE SECOND EPISTLE TO

TIMOTHY.

Question.

HOW is this Epistle divided?

A. Into two parts.

Q. Tell me which be they?

A. An exhortation and a prophecy.

Q. What doth Paul exhort unto?

A. Stedfastness in faith, and patience in suffering for the same. ch. i. 3.

Q. Why?

A. Because those that will reign with Christ, must suffer with Christ. ch. ii. 12.

Q. By what example?

A. By the example of the soldier, husbandman, and of him that contendeth for a mastery, neither of which receiveth recompence, except they first labour. ch. ii. 4, 5, 6.

Q. What hindereth our salvation in this behalf?

A. Contending about frivolous, and vain questions.

Q. How?

A. In that they engender strife. ch. ii. 14, 23.

Q. Of what doth he prophesy?

A. Of the perilous times to come. ch. iii. 1.

Q. How shall the times to come be perilous?

A. By reason of wicked men.

Q. What wicked men?

A. Lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to parents, without natural affection, &c. ch. iii. 2, 3, 4, 5.

Q. By what means therefore doth he teach God's Ministers to repress the malice of such men?

A. By preaching the word in season, and out of season, by reproof, rebuking and exhorting with all long-suffering and doctrine.



THE EPISTLE TO

T I T U S.

Question.

WHERE was Titus when Paul wrote unto him?

A. In Crete.

Q. To

Q. To what end was he there?

A. To finish the doctrine which St. Paul had begun.

Q. How must he be armed thereunto?

A. With boldness, as God's Ambassador, and by shewing himself an example of good works and integrity of life. ch. ii. 7. 15.

Q. To whom?

A. To all whom he taught.

Q. Who were those?

A. Both young and old.

Q. What doth he teach the old?

A. The men to be sober, honest, discreet, sound in faith, love, and patience. ch. ii. 2. The women to be holy, and not given to wine.

Q. What doth he teach the young?

A. The men to be sober-minded; women to be chaste, obedient to their husbands, and no gadders abroad. ch. ii. 5.



THE EPISTLE TO
P H I L E M O N.

Question.

FROM whence was this Epistle written?

A. From Rome.

Q. Upon what occasion?

A. Onesimus, a servant to Philemon, being fled from

from his master, Paul winneth to CHRIST, and sends him back again.

Q. By what entreaty?

A. That Philemon would receive him.

Q. How?

A. As if Paul himself were present. ver. 17.

Q. For what reason?

A. Because he was now not only his servant, but his brother in the Lord.

Q. How?

A. In that he professed the Gospel.



THE EPISTLE TO THE

H E B R E W S.

Question.

WHO wrote this Epistle?

A. It is not known.

Q. What is handled in it?

A. The difference between the priesthood of Christ, and the Levitical priesthood.

Q. How did they differ?

A. In five points.

Q. Which be they?

A. As touching the office, the temple, the sacrifice, the ceremonies and the effect.

Q. How do they differ as touching the office?

A. The

A. The priesthood of the Levites was external, and after the order of Aaron: the priesthood of Christ is spiritual, and after the order of Melchisedech.

Q. What is it to be a priest after the order of Melchisedech?

A. To be a priest, a prophet, and a king, not for a month, a year, or an age, but for ever. ch. vii. 3. 23.

Q. Why are these three titles attributed?

A. Because he sanctifies us from sin, teacheth us by his wisdom, and governs us by his power.

Q. How do they differ as touching the temple?

A. The temple of the Levites was built with hands, and to endure but a time: the temple of Christ is built by the Holy Ghost in eternity. ch. 8.

Q. How do they differ as touching their sacrifices?

A. The Levites offered the blood of goats and bulls; but Christ his own precious blood.

Q. How touching their ceremonies?

A. The ceremonies of the Levites, were corporal, as the attiring of the body, and other external observances: the ceremonies of the Gospel are spiritual, as the virtuous disposition of the soul.

Q. How touching their effects?

A. The sacrifices of the Levites, though many times offered, did scarce sanctify the body; the sacrifice of Christ but once offered, sanctifies both body and soul. ch. ix. 14 and 28.

Q. In whom?

A. In all that have faith.

Q. What is faith?

A. The

A. The ground of things which are hoped for, the evidence of things which are not seen. ch. xi. 1.

Q. How do the Temples of Moses and Christ agree?

A. The temple of Moses had three separations: as the holiest of all, whereinto the high Priest only entred, and that but once every year; the tabernacle of the congregation, where the Levites remained; and the open court, where the people had resort: so in the temple of Christ, there is the spirit, the soul, and the body.

Q. What difference is there between the Spirit and the Soul?

A. By Spirit is understood regeneration through faith in Christ, and by Soul is understood man in his first corruption, living according to the rule of reason, without the knowledge of God's word or faith.

Q. Being once grafted in faith, what is it to fall away from it?

A. Sin against the Holy Ghost, which is unpardonable, ch. vi. 4. and ch. x. 26.

Q. How may we fall from faith?

A. If once we have received the knowledge of Christ, we afterward deny him.

Q. What therefore are the Hebrews counselled to do?

A. To keep the profession of their hope without wavering, ch. x. 23.

Q. How must that be?

A. Through patience.

Q. Wherein?

A. In esteeming light the troubles of this life, by setting before our eyes the joy of the world to come.

Q. What

Q. What have we to encourage us ?

A. The words of our Saviour.

Q. What are they ?

A. My Son, faint not when thou art rebuked ; for whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth. ch. xii. 5, 6.

Q. Is there nothing else required, but patience ?

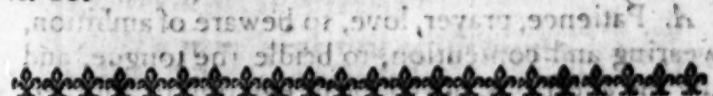
A. Yes, the sacrifice of a Christian.

Q. What is that ?

A. To praise God always, and distribute to the poor. ch. xiii. 15, 16.

Q. How doth he encourage them to this duty ?

A. By assuring them that God is not unrighteous, to forget their works and labour of love, &c. ch. vi. 10.



THE GENERAL EPISTLE OF ST. JAMES.

Question.

WHY is this called the general Epistle of St. James ?

A. Because it is not written to any one man or country, but generally unto all the Jews dispersed through many countries.

Q. What doth it contain ?

A. The effects of our justification, as St. Paul to the Romans declared the cause.

Q. What is the cause of justification ?

A. Faith

A. Faith.

Q. What are the effects?

A. Good works. ch. ii. 2.

Q. How is faith divided?

A. Into two parts.

Q. Which be they?

A. A lively faith, and a dead faith.

Q. What is a lively faith?

A. Faith made known by good works.

Q. What is a dead faith?

A. Faith without good works, and so the devil is said to have faith. ch. ii. 17. 19.

Q. What are the good works St. James exhorteth unto?

A. Patience, prayer, love, to beware of ambition, swearing and contention, to bridle the tongue, and rule the affections, not to speak evil one of another, not to be friends of this world.

Q. From whence proceed good works?

A. From God. ch. i. 17.

Q. From whence evil?

A. From our own concupiscence. ch. i. 14.

Q. What saith St. James of patience?

A. Blessed is the man that endures temptation, for when he is tried, he shall receive the crown of life. ch. i. 12.

Q. What saith he of prayer?

A. Let him that asketh, ask with faith, and waver not. ch. i. 6.

Q. Of love what saith he?

A. He that loveth his neighbour as himself, fulfilleth the law. ch. i. 6.

Q. Of

Q. Of ambition what?

A. God rejecteth the proud, and giveth grace to the humble. ch. i. 9.

Q. What of swearing?

A. Before all things (my brethren) swear not, neither by heaven, earth, nor any other oath; but let your yea be yea, and your nay, nay, lest you fall into condemnation. ch. v. 12.

Q. What of contention?

A. Where envying and strife is, there is all manner of evil works. ch. iii. 16.

Q. What of the tongue?

A. That it is a fire, and a world of wickedness, defiling the whole body, if it be ungoverned, ch. iii. 6.

Q. What of evil speaking?

A. If a man speak evil of his brother, he speaketh evil of the law. ch. iv. 11.

Q. Who are the friends of the world?

A. Such as esteem riches, honours, and such like, more than the word of God.

Q. What saith St. James of such men?

A. He bids them weep and howl for the miseries that shall come upon them: their riches are corrupt, and their garments are moth-eaten, their gold and silver is cankered, the rust thereof shall be a witness against them, ch. v. 1, 2, 3.

Q. What is the best use of riches?

A. To employ them in doing good, as in relieving the poor, the fatherless and widows, and that is called true religion, and undefiled before God. ch. i. 27.

Q. Every

Q. Every one therefore that heareth the word of God, is not religious?

A. No, such only as are doers thereof. ch. i. 22.

THE FIRST EPISTLE GENERAL OF

ST. P E T E R.

Question.

WHAT is contained in this first Epistle of St. Peter?

A. Three things.

Q. Which be they?

A. The calling of Christians, their dignity, and fruits of their calling.

Q. Who hath called them?

A. Christ.

Q. How?

A. Through obedience and sprinkling of his blood. ch. i. 2.

Q. To what?

A. To an inheritance immortal, and undefiled, that fadeth not away, but is reserved in heaven for us. ch. i. 4.

Q. How must we apprehend it?

A. By faith. ch. i. 5.

Q. What is the dignity of Christians?

A. They are said to be a royal priesthood, a holy nation, a peculiar people. ch. ii. 5.

Q. What

Q. What is the fruit of their calling?

A. To shew the virtue of him that called them.
ch. ii.

Q. How is that?

A. Being holy as he is holy, and since he hath called us out of darkness into light, to walk as in the day time, by laying aside all malicioufness, all guile and dissimulation, all envy and evil-speaking.
ch. ii. 1 & 9.

Q. How shall we do these things, the world every hour provoking us to the contrary?

A. By setting before us the example of Christ, who gave his life for his enemies; who when he was reviled, reviled not again, when he suffered, he threatened not, but committed it to him that judgeth righteously, ch. ii. 21, 22.

Q. What brings us to this obedience?

A. The love we owe to Christ, that hath begotten us anew to righteousness, and the fear not to be partakers of his mercies, because of the small number of them that shall be saved.

Q. Who is the efficient cause of our salvation?

A. God the Father.

Q. What is the material cause?

A. The obedience of Christ to the cross.

Q. What is the formal cause?

A. Our effectual calling.

Q. What is the final cause?

A. Our sanctification.

Q. Wherein standeth our sanctification?

A. In two things.

Q. Shew me which be they?

D d

A. In

A. In dying to sin, and living to God. ch. iv. 2.

Q. *Wherein consisteth this mortification?*

A. In particular duties.

Q. *What be those?*

A. The duties of rulers, subjects, husbands, wives, masters, servants, and pastors of the church, &c.

Q. *What doth he counsel as touching every man's private self?*

A. To be sober and watchful in prayer.

Q. *What is prayer?*

A. A calling upon the name of God in the time of necessity.

Q. *What are the properties thereof?*

A. It must be from the heart, with true faith in the name of Christ, and in few words.

Q. *What is the efficacy of prayer?*

A. It overcometh God, who overcometh all things.

Q. *What doth St. Peter counsel us to do as touching others?*

A. One to suffer with another, to love as brethren, to be pitiful, not to render evil for evil, but contrariwise to bless. ch. iii. 8, 9.

Q. *Why must we love?*

A. Because God hath loved us.

Q. *Why must we suffer?*

A. Because therein we are blessed. ch. iv. 14.

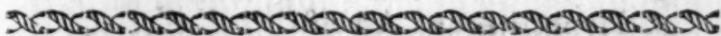
Q. *How must we suffer?*

A. Not as murderers, thieves, or evil-doers, but as lovers of faith, ch. iv. 15.

Q. *Why*

Q. Why are we bound to these virtuous actions?

A. Because thereby God is glorified. ch. ii. 12.



THE SECOND EPISTLE GENERAL OF

ST. P E T E R.

Question.

WHAT doth St. Peter exhort us unto in this Epistle?

A. That having once received the knowledge of the Gospel, to confirm and establish it in us by good works, and to stick unto it, even till the last gasp. ch. i. 10.

Q. Why?

A. Because, as St. Paul saith, So run that ye may obtain, so St. Peter saith, By making sure your election, that is, in not being idle or unfruitful in your calling, an entrance is made unto you into the kingdom of our Lord and Saviour Jesus Christ. ch. i. 12.

Q. What is the gate to that entrance?

A. Death.

Q. What is death?

A. The laying down of the tabernacle of this flesh. ch. i. 14.

Q. Why doth he call this flesh of ours a tabernacle?

A. Because we dwell therein as strangers, not for ever, but for a certain time.

Q. How doth Peter confirm the doctrine of faith ?

A. By shewing it is no deceivable fable, but the truth itself, descended from heaven. ch. i. 17, 18.

Q. Who are the impugnors of this truth ?

A. Hypocrites and Atheists.

Q. What are hypocrites ?

A. Wells without water, such as pretend an outward holiness, but inwardly are corrupt and venomous. ch. ii. 13, 17.

Q. What are Atheists ?

A. Mockers and deriders of the scriptures, and such as think there will be no resurrection. ch. iii.

3, 4.

Q. When shall these men appear ?

A. In the latter times. ch. iii. 3.

Q. How shall they be disproved ?

A. The heaven shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall give them the wages of unrighteousness, ch. iii. 10. and ii. 14.

Q. Is there any hope of escaping ?

A. No, for he that spared not the Angels when they sinned, will not spare thee. ch. ii. 4.



THE FIRST EPISTLE GENERAL OF

ST. J O H N.

Question.

WHAT is here set down?

A. Two sorts of love.

Q. Which

Q. Which be they ?

A. Love of the world, and love called charity.

Q. In what consists the love of the world ?

A. In three things.

Q. Which be they ?

A. Concupiscence of the flesh, lust of the eyes, and pride of life. ch. ii. 16.

Q. What is concupiscence of the flesh ?

A. An inclination of the heart to enjoy the pleasures of the body, as wantonness, chambering, sloth, drunkenness, and such like.

Q. What is the lust of the eyes ?

A. A covetous and immoderate desire of worldly wealth, and all offences which accompany it for the obtaining thereof, as lying, theft, deceit, rapine, usury, cozenage, and such like.

Q. Wherein consisteth pride of life ?

A. In all things, as in meat, drink, apparel, furniture, and other things to bear an arrogant contemptuous mind, striving to excel others.

Q. What doth he then say touching such lovers ?

A. That God is not in them, nor they in him. ch. ii. 15.

Q. What is charity ?

A. A motion of the heart, whereby we love God, and in him our neighbour.

Q. What is the love of God ?

A. To keep his commandments. ch. v. 2.

Q. What is it to love our neighbour ?

A. To esteem him as ourselves.

Q. How many kinds of love are there ?

D d 3

A. Two.

A. Two.

Q. Which be they?

A. True, and feigned love.

Q. Which call you true love?

A. Not only to help our brother with all we have, but if need require, to offer our life for him. ch. iii. 16.

Q. What is feigned love?

A. To love in word, and not in deed. ch. iii. 12.

Q. What saith St. John as touching true lovers?

A. That they dwell in God, and God in them. ch. iv. 16.

Q. What is it to dwell in God?

A. To be partakers of his grace to the mortification of the flesh, and lively demonstration of our faith.

Q. How shall we know that God dwelleth in us?

A. If we see our brother want this world's good, and do not shut up our compassion from him, but willingly relieve him. ch. iii. 17.

Q. What is said of him that hateth his brother?

A. That he walketh in darkness, ch. ii. 11. is the child of the devil, ch. iii. 10. abideth in death, ch. iii. 14. is a murderer, and barred from eternal life, ch. iii. 15.

THE SECOND AND THIRD EPISTLES OF

ST. JOHN.

*Question.***T**O whom were these two last Epistles written?*A.* The one to a certain zealous Lady, the other to Gaius, a professor of the Gospel.*Q.* What doth he commend in the Lady?*A.* Her virtuous bringing up of her children.*Q.* What in Gaius?*A.* His testimony of faith, and hospitality towards strangers.*Q.* What doth he admonish them of?*A.* To beware of deceivers.*Q.* What are those?*A.* Such as would not confess that Christ was come in the flesh.*Q.* How must they entertain them?*A.* They must not receive them into their houses, nor bid them God speed.*Q.* Why?*A.* Because in so doing, they should be partakers of their evil deeds.



THE GENERAL EPISTLE OF

ST. HJOU D . E.

Question.

TO whom was this Epistle written?

A. To all Christian Churches.

Q. What doth he exhort them unto?

A. To contend for the maintenance of their faith.

Q. Against whom?

A. Against Sectaries.

Q. What is the condition of sectaries?

A. To murmur, complain, and walk after their own lusts.

Q. Whom do they murmur against?

A. Governors.

Q. How doth he reprove them?

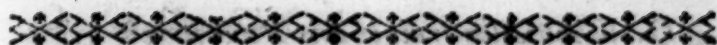
A. By the example of Michael the archangel, who when he strove with the Devil about the body of Moses, blamed him not with cursed speaking, but The Lord rebuke thee.

Q. What doth he mean by this example?

A. If it be not lawful to rail upon the Devil, much less upon Magistrates, be they ever so wicked.

Q. What is it to walk after our own lusts?

A. To be directed by carnal judgment, and not by the spirit of regeneration.



THE
REVELATION

OF ST. JOHN.

Question.

FIRST *tell me what you understand by Revelation ?*

A. The word importeth a laying open, or an uncovering of things that were before hid and shut up in secret, which no living soul can know, any further than God shall be pleased to disclose the same.

Q. What is the authority of this Revelation ?

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jesus Christ.

Q. To whom was it given ?

A. To the Apostle St. John, and so consequently from him to the Church of God through all ages.

Q. Where was John when he received it ?

A. In an island called Patmos, environed with the Ægean Sea, which Sea divides Europe from Asia.

Q. What did he there ?

A. He was banished thither by the tyrant Domitian, about the year of our Lord JESUS 96. which tyrant sought to suppress the light of the Gospel : but the Lord in mercy did the more advance it, as appears, by adding a further discovery of his will, by the book of the Revelation.

Q. What

Q. What is the fruit of this Revelation?

A. Exceeding great, as we may gather by these words; "Blessed be they that read, hear, and keep in memory those things which are written in this prophecy." ch. i. 3.

Q. To whom was John commanded to send it?

A. To the seven Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, where after the destruction of Jerusalem, John prosecuted his holy calling in the Ministry.

Q. What method doth he use in the manner of his writing?

A. First, a friendly salutation, and then a brief narration.

Q. How doth he salute them?

A. By wishing unto them grace and peace.

Q. What understand you by grace?

A. The free love and affection which God bears towards us for his own sake, although indeed we deserve it not, but are in ourselves the children of wrath and perdition.

Q. What by peace?

A. All kind of benefits, both spiritual and temporal, which flow unto us from the fountain of grace, which God the Father hath opened to the world by the means of his Son.

Q. In whose name salutes he them?

A. In the name of the Father, the seven Spirits, and of Jesus Christ. ch. i. 4, 5.

Q. What is meant by the seven spirits?

A. The Holy Ghost.

Q. The

Q. The Holy Ghost being but one in person, why doth he describe him by the number of seven?

A. Although the Holy Ghost be but one in divine essence, yet according to the seven-fold operation which it had in the churches of Asia, it is called by the name of seven Spirits; not that it is in person divers, but in power and virtue, according to the diversity of those subjects in which it worketh.

Q. But why is that placed in the second place, whereas the usual order teacheth us to say, the Father, Son, and Holy Ghost: and not the Father, Holy Ghost, and so put the Son last?

A. John useth this order, not that there is any degree or dignity in one Person more than in another: For the Father is not greater than the Son, nor the Son greater than the Holy Ghost, they are all of the same power, majesty, and glory; not is one before another; but the reason that induced John to set our Saviour in the third place, was because immediately the narration (which is the second point of the writing) chiefly concerneth Christ.

Q. As how?

A. In describing him.

Q. How doth John describe Christ?

A. Two manner of ways: first, as touching the excellency of his glory, as he appeared unto him in a vision. ch. i. from 12 to 17.

Q. What was his office?

A. It was three-fold; he had the office of a Prophet, of a Prince, and of a Priest.

Q. How did he shew himself a Prophet?

A. In bearing witness of the truth, and revealing the counsels of God unto men.

Q. How

Q. How a Prince?

A. Two ways; first, by his victory over death, Death is swallowed up in victory. 1 Cor. xv. 54. and secondly, because he hath dominion over all principalities and powers, both in heaven and upon earth. Ephes. i. 12.

Q. How a Priest?

A. In that he hath washed us from our sins in his blood, offering his body a sacrifice for us upon the cross.

Q. Did Christ bear these three offices only for himself?

A. No, but for the benefit of the faithful, that as he was, so they might be both Prophets, Kings, and Priests: Prophets, in that he saith, I will pour my spirit upon all flesh, and your sons and daughters shall prophesy: Kings, in that we shall reign with him eternally: and Priests for that true Christians offer the spiritual sacrifice of prayer, praise, and alms-deeds. Heb. xiii. 15, 16.

Q. Are then all Christians priests alike?

A. They are in respect of the sacrifice abovementioned, but not as touching Church government: for in this sense they are not called Priests, but Elders or Ministers.

Q. How doth he describe Christ according as he saw in vision?

A. By certain properties fit for the capacity of men: as that he was in a long robe, girt with a girdle of gold, his hair was as white as snow, his eyes as a flame of fire, his feet like unto fine brass burning in a furnace, his voice to the sound of many waters; in his right hand he had seven stars, out of his mouth went a sharp two-edged sword, and his face shone as the Sun shineth in his strength.

Q. What

Q. What gather we by this description?

A. By this long robe girt unto him, we gather the readiness of Christ in his kingly and princely office to execute the work of our salvation: by his white hairs, his fulness of knowledge and wisdom: by his fiery eyes, his deep insight into the deepest corners of the earth, and deepest secrets of men's hearts: by his feet of shining brass, the purity and brightness of his ways, and the power which he hath to tread down his enemies, and therefore are his feet rather compared unto brass than unto gold, because gold is a softer metal, and not so fit to represent his invincible strength: by his voice, compared to the noise of many waters, we understand the sound of the Gospel, humbling some to their salvation, others to their confusion: by the stars in his right hand, his faithful Ministers, by whom he worketh, which as stars should give light unto men by their doctrine and conversation: by the two-edged sword is understood the powerful word of God, entering and cleaving the hearts of his children, and thrusting through the other to their destruction: and by his face shining like the Sun at the highest, the unspeakable brightness of his grace, whereby the Church is comforted and lightened in all truth and sincerity.

Q. Why doth he resemble the Churches to golden Candlesticks?

A. Because as the Candlestick doth not give the light, but the light is put upon it; so the Church receiveth all her light put upon her from Christ; for the doctrine of the Church (which is the light of the Church) is from God and not of men.

Q. Into how many points may we draw the doctrine of this book?

A. Into four.

E e

Q. Which

Q. Which be they?

A. Precepts, prophecies, promises, and threatenings.

Q. Wherein are the precepts seen?

A. In the instructions given to the seven Churches.

Q. Upon how many general points do these instructions consist?

A. Upon three : a commendation, a reprehension, and an exhortation.

Q. What doth Christ commend in them?

A. Their virtues, as patience, labour, zeal, in the Church of Ephesus, ch. ii. 2. The works of faith, repentance, and charity, together with constancy in affliction, and true humility, in the Church of Smyrna, ch. ii. 9. Fortitude and valiant perseverance in the Church of Pergamus, that, notwithstanding the martyrdom of Antypas, a man there put to death for religion, were not terrified, but held fast the faith of Jesus Christ, and never forsook it, ch. ii. 13. Love and service towards their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better than the beginning, in the Church of Thyatira, ch. ii. 19. A little increase of faith, keeping of the Word of God, and a free confession of his name, in the Church of Philadelphia, ch. iii. 8.

Q. What doth Christ reprehend in them?

A. Their vices, as the lack of love in the Church of Ephesus, ch. ii. 4. Hypocrisy in the Church of Smyrna, of such as said they were Jews, but indeed were the synagogue of Satan, that is, they professed themselves Christians in word, but shewed it not in deed, ch. ii. 9.—The bearing with false doctrine in the Church of Pergamus : for they suffered the

the Nicholaitans amongst them; that, as Balaam did, taught the people of God to stumble in two things, causing them to commit fornication, both in body and soul: In body, by abandoning their wives to common use; in soul, by sacrificing to their Idols for superstition's sake, ch. ii. 14.—The like vice is reprehended in the Church of Thyatira, that suffered Jezebel a wicked woman, to set abroad false and abominable doctrine, tending to fornication and idolatry amongst them, ch. ii. 20.—At Sardis their works were fair in outward shew, but inwardly nothing but filth and rottenness. ch. iii. 1.—At Laodicea they were time-servers, and halted between two opinions, and were neither hot nor cold. ch. iii 15.

Q. What doth Christ exhort them unto?

A. Repentance and amendment of life.

Q. To their repentance what is annexed?

A. A gracious promise, to be written in the book of life.

Q. To their wilful perseverance in their sins what is annexed?

A. A heavy threatening; that he will come suddenly upon them as a thief, and they shall not know the hour. ch. iii. 3.

Q. Having learned the state of things as they stood for the present when this Revelation was given, what next succeedeth?

A. The Prophecy of things to come, which is either general, as touching such things as should happen to the whole world, or particular, (but yet of more moment than the former) as touching such things as should happen to the Church.

Q. What is the end of the Prophecy of the Church?

A. That the faithful, admonished beforehand of

assaults and bloody attempts which the Devil and the World should make upon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the coming of Christ Jesus.

Q. What is the end of the Prophecy of the World?

A. To shew the judgment that God should execute upon the enemies of his Church, and the sealing up of the Elect, before the execution of those judgments, that they might be kept from evil, as appeareth by the vii. viii. and ix. chapters.

Q. If the Elect were kept from evil, to what end was this revelation given to forewarn them that they should suffer trouble and persecution?

A. To be kept from evil, signifies that notwithstanding all the violence and persecution offered them, yet they were not overcome, or driven from faith, or the hope they had of eternal happiness, but therein they did joy and triumph, howsoever the world thought them plunged in despair and sorrow.

Q. What is the second vision that John had?

A. The vision wherein was revealed unto him the Majesty of God the Father, to give the greater authority to this Book, wherein his excellency is likewise set forth unto us, (as well as the Son's) in a description fit for our capacity.

Q. How is the glory of the Father described?

A. In these six things: In the figures of his office, of his nature, of his assistants, of his effects, of the instruments which he employeth to that purpose, and of the events that follow.

Q. What is his office?

A. To judge the whole earth, and therefore he is apprehended of John sitting upon a throne. ch. iv. 2.

Q. How

Q. How is his nature represented?

A. By the beauty of the jasper stone, and of the sardine. ch. iv. 3.

Q. Who are his assistants?

A. The honourable company of the Prophets and Apostles, cloathed in white raiment, and crowned with gold. ch. iv. 4.

Q. What are the effects of his magnificence?

A. Lightning, thunder, and voices, &c.

Q. Who are his instruments?

A. The company of the celestial creatures, in number four, that is, so many as are needful for the execution of the will of God, through all the corners of the world; and the whole Army of creatures under heaven, figured unto us by the Sea of glass, like unto chrysal.

Q. Why are the celestial creatures said to be full of eyes?

A. Because of their watchfulness in the service of God.

Q. Why is the first compared unto a Lion?

A. Because of his courage.

Q. Why the second to an Ox?

A. Because of his strength.

Q. Why hath the third the face of a Man?

A. Because of his prudence.

Q. Why is the fourth likened unto a flying Eagle?

A. Because of his agility and swiftness.

Q. What are the events that follow the description of his magnificence?

A. The praise and glory which the Angels give unto him that sits upon the Throne, and the reverence and homage which the Elders shew unto him.

Q. In what manner?

A. By prostrating themselves before him, casting their crowns at his feet, ch. iv, 10.

Q. Having procured so great authority to the words of the Revelation by the description of the Majesty of the giver, what follows?

A. The presentation of the two Books, whereof the one being great and large, written within and without, and sealed with seven seals, containeth the history of the world; the other, being but little, included the history of the church.

Q. Who opens the seals of this Book?

A. Christ Jesus.

Q. Were none solicited thereunto but he?

A. Yes, a general Proclamation was made by the Angel, to see if any were worthy to open it, but none, neither in heaven, nor earth, was found able or worthy to open, or look upon the Book, save the Lion of the tribe of Judah, and the Lamb that stood in the midst of the Throne, and of the Elders, which was CHRIST JESUS. ch. v to 10.

Q. What do we learn by this, that none were able to unclose the Book but he?

A. That he only is the Mediator between God and man, that no other creature, either in heaven or earth, is acquainted with the secret councils of God, or can reveal them unto us, but he.

Q. Why is he called a Lion and a Lamb, names of a contrary nature?

A. He is called a Lion in respect of his power and strength; and a Lamb in respect of his patient sufferance.

Q. What was contained in this book when Christ had opened it?

A. The

A. The eternal purpose of God for the punishing and pouring forth of plagues upon the world.

Q. *What moved him thereunto?*

A. The incredulity and wickedness of men.

Q. *What were the plagues?*

A. Of two sorts; either such as afflicted other creatures, as the earth, sea, herbs, plants, fountains, &c. ch. viii, or such as were inflicted upon men. ch. ix.

Q. *What were those?*

A. Those were of two sorts; either by way of torment, or cruel murder.

Q. *What is the cause of that tyranny?*

A. Smoke and sulphur, which issued from the bottomless pit, whereby is figured the spiritual darkness with which mens consciences were tormented: and from this darkness of mind at the last did issue the other plague of slaughter and bloodshed, so many years expressed and published through Christendom by the Popes of Rome. ch. ix. 15.

Q. *What is the general use of the precedents?*

A. As touching the Person of God we learn three things: first, his loving favour in denouncing and giving knowledge beforehand, by evident tokens, what rigour he purposed to execute afterward, if he saw no amendment in the course of mens lives. ch. vi. Secondly, his merciful care over his elect, in arming them with defensive armour, to cover them against the flood of those evils, that were to overshadow the whole world. ch. vii. Thirdly, the truth of his justice, in executing all those plagues upon the world, which he hath foretold. ch. viii. 9.

Q. *What*

Q. What do we learn as touching ourselves ?

A. Three things : attention, to regard the threatenings of God ; repentance, to be sorry for our sins ; and amendment of life, to prevent the rigour of his justice.

Q. What as touching the instruments of God which he used in executing his will ?

A. Three things : first, that they were angels ; secondly, that they were obedient at his beck ; and thirdly, that they were expeditious in performance of their charge.

Q. What learn we as touching the elect ?

A. Three things : First, their place, they stood before the throne, and before the Lamb ; whereby is shewed, that as they are under the protection of God, so are they always ready to do him service.— Secondly, their habit, they were clothed in white robes, whereby is signified their pure, peaceable, and royal dignity : Thirdly, their victory, they had palms in their hands ; whereby we are put in mind of the combats which they sustained for the name of God, and the eternal triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, ch. vii. 9.

Q. What as touching the natural man ?

A. Spiritual misery, which spreads itself into three branches : poverty of heart, for lack of understanding ; blindness of mind, for lack of faith : and nakedness of soul, for lack of the white robe of righteousness in Christ Jesus. ch. iii. 17.

Q. What as touching regenerate men ?

A. Three properties : strength of faith, keeping of the word of God, and free confession of his name. ch. iii. 8.

Q. Proceed

*Q. Proceed unto the Vision of the second Book :
Who held the second Book in his hand ?*

A. A mighty Angel. ch. x. 1.

Q. Whom do you understand by that Angel ?

*A. Our Saviour Christ, that held the book open
in his hand.*

Q. How is he described ?

A. In great glory and magnificence.

Q. To what end ?

*A. To procure the greater authority to this Pro-
phesy following.*

Q. What was contained in the book which he held ?

A. The prophetical history of the Church.

Q. To whom did he give it ?

A. To John.

Q. How did he command him to use it ?

*A. He bade him eat it, that is, comprehend and
thoroughly understand it.*

Q. How is the History of the Church divided ?

*A. Into two parts : into the ministry and deeds
of the prophets, and the whole body of the Church.*

*Q. In how many things consist the deeds of the
Prophets, or Ministers of the Church ?*

*A. In three things : in their fighting under the
cross, in their murdering, and in their rising up
again.*

Q. When began their fight ?

A. Presently upon the death of Christ.

Q. How long did it continue ?

A. A thousand, two hundred and sixty years.

Q. The Text saith days. ch. xi. 3.

A. True

A. True, but it is to be understood years, after the example of Ezekiel and Daniel, who interpret their visions in like manner, days for years.

Q. *Of whom was it prophesied that he should murder, and almost quite extinguish their doctrine?*

A. Pope Boniface the eighth, who entered into the Papacy at the expiration of 1260 years. ch. xi. 7.

Q. *How did he obtain the Papacy?*

A. By subtilty, having in the night, by a false oracle persuaded his predecessor Celestine to resign his authority unto him.

Q. *How long did he rule?*

A. Three years and a half, during which time the Church of Christ seemed to be dead, and lie unburied.

Q. *Where?*

A. In the streets of Rome.

Q. *The text saith of Sodom and Egypt, how then do you say of Rome?*

A. Rome is a spiritual Sodom, and a spiritual Egypt: Sodom in her spiritual adultery; Egypt in her spiritual oppression of the Church.

Q. *Who raised the Church again?*

A. The Spirit of life coming from God. ch. xi.

Q. *When?*

A. Presently upon the death of Boniface.

Q. *Did the spirit of God raise up those that had been slain?*

A. No.

Q. *The text saith they ascended into heaven in a cloud.*

A. We

A. We are to understand by the use of the Scripture, that the Church of the wicked is commonly called the world or the earth, and the Church of the faithful and elect, is called heaven; therefore when it is said they ascended up into heaven, the meaning is, they were withdrawn from the tyranny of this wicked world, and gathered into the celestial Church, that is, seeing the Temple and public places were not open to them, secret places were sanctified unto them, as if it were heaven, apart from the rest of the world.

Q. *What effects follow this separation?*

A. Fear and terror in their enemies; joy and thanksgiving in the saints of God, that he vouchsafed to challenge his authority and sovereign power over the world, ch. xi. 12. 17.

Q. *Having touched the mystery of the Church, let us return to the other part of our division: How doth the whole body of the Church divide itself?*

A. Into two parts: into the Jewish Christians, and into the Christian Catholic Church, which consisteth not only of Jews, but of the believing Gentiles also.

Q. *When began the Christian Jewish Church?*

A. At the instant of the conception of our Saviour Christ.

Q. *When began the Christian Catholic Church?*

A. At that time, when by the preaching of the Apostles, the Gentiles were converted, and embraced the glad tidings of the Gospel.

Q. *What doth St. John here continue for our instruction?*

A. The estate both of the Jewish and Christian Catholic Church, warfaring, or as it were, subject to the assaults of her enemies.

Q. *What*

Q. What is the Christian Jewish Church compared unto ?

A. A woman with child. ch. xii. 2.

Q. Why ?

A. Because like a fruitful woman, it is continually to bring forth children unto the Lord.

Q. How is that woman described ?

A. By her attire, and by her standing. ch. xii. 1.

Q. How was her attire ?

A. Of two sorts, the clothing of her body, and the ornaments of her head.

Q. How was her body clothed ?

A. With the Sun.

Q. What is thereby signified ?

A. The inestimable glory given unto the Church of God.

Q. How was her head adorned ?

A. With a crown of twelve stars.

Q. What is thereby signified ?

A. The Kingdom of Heaven, which belongeth unto the Church.

Q. How did she stand ?

A. Upon the Moon.

Q. What do we learn by that ?

A. That the true Church trampleth under her feet all variableness, unto which all things under the Moon are subject.

Q. What was her conflict ?

A. She travelled, and was in danger of having her child devoured. ch. xii. 4.

Q. By whom ?

A. By

A. By a fiery Dragon that had seven heads, and upon every head a crown, and ten horns.

Q. What do we understand by the Dragon?

A. Satan.

Q. What by his seven heads?

A. His wonderful policy and wisdom, able at once to disturb the seven Churches, that is, the universal Church.

Q. What by his seven Crowns?

A. His magnificence and authority, every head being as the head of a King.

Q. What by his ten horns?

A. His great power, sufficiently furnished to hurt the whole world.

Q. What is understood by the Child whom he would devour?

A. Christ mystical, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the head, and of the body of the Church, with all the members thereof, united to the head by his Spirit.

Q. How was the Church delivered?

A. God took it up into heaven, and prepared a place for the Mother in the wilderness.

Q. Did Satan's malice so end?

A. No, he gave two assaults more.

Q. Where was the first?

A. In heaven. ch. xii. 7.

Q. In what manner?

A. He accused the elect of God day and night.

Q. What was his success?

Ff

A. He

A. He was thrown down from thence by the power of Michael, that is, of Christ Jesus.

Q. Where was his second assault?

A. In earth, upon the mother of the child, and upon the rest of her seed, that is, upon the Church of the Jews, and the Church of the Gentiles, afterward gathered together in Christ.

Q. How did the Mother, that is, the Church of the Jews, escape in this assault?

A. She was carried by the power of God, as by the wings of an eagle, into a place of refuge.

Q. What place was that?

A. Pella, a town seated on the other side of Jordan, in a desert country.

Q. How did Satan pursue her?

A. With a flood of water cast out of his mouth.

Q. What understand you by the flood of water?

A. The Romans, who destroyed Jerusalem, and the Sanctuary that was therein.

Q. Who drank up the flood of water that it did not hurt the Church?

A. The earth, that is, the wicked sort of the Jews, whose bloody massacre satisfied the fury of the Romans, so that the elect had liberty to escape.

Q. When Satan saw himself again prevented, how did he take it?

A. He was wroth, and made war upon the rest of the seed of the Woman, that is, upon the Christian Catholic Church.

Q. How many principal things are we to note in the history of the Christian Catholic Church?

A. Three: her combat, her victory, and her glory.

Q. With

Q. With whom were her combats?

A. With two kinds of beasts; the one whereof had seven heads, and came out of the sea; the other had two heads, and sprang out of the earth.
ch. xiii.

Q. What do you understand by the first beast?

A. The tyranny inflicted upon the Church by the civil government of the Roman Empire.

Q. What by the second beast?

A. The persecution of the Papistical hierarchy, by the succession of Popes.

Q. How did this beast rise?

A. By little and little out of the earth.

Q. What is to be understood by the two horns of the beast?

A. Two swords and two keys, temporal and spiritual power.

Q. What by his speaking like a dragon?

A. Subtlety and falsehood like the old Serpent.

Q. What by the taking of the mark in their right hands and foreheads?

A. The profest obedience and allegiance of all to the beast, which otherwise suffers not to buy and sell, that is, not civil commerce.

Q. Against whom doth the Church obtain her victory?

A. Against the two beasts, and the Dragon before spoken of, and against the whore of the spiritual Babylon, described in the seventeenth chapter.

Q. What is understood by the whore of Babylon?

A. The great City of Rome, which reigned over the Kings of the earth. ch. xviii. 18.

Q. Shall she undoubtedly fall into shame and ruin?

A. She shall, the spirit hath spoken it expressly.

Q. By whose hand and power?

A. By the power of ten Kings formerly her favourites, into whose hearts God shall put it to execute the fury of his decreed wrath upon her.

Q. How shall her lovers take it?

A. They shall stand afar off for fear, saying alas, alas, that great City Babylon, that mighty City, in one hour she is made desolate.

Q. Shall she not rise again, and be restored?

A. She shall not, she shall sink in destruction; as the stone cast into the sea, ch. xviii. 21.

Q. By what means doth the Church get victory over her enemies?

A. By the assistance of Christ her Head, and Captain.

Q. Into how many parts doth his assistance spread?

A. Into four: the preaching of his word, and the works of faith, patience and obedience, set down in the fourteenth chapter; and into threatnings and judgments, proceeding from his divine justice, declared in the fifteenth and sixteenth chapters.

Q. Wherein consisteth the glory of the Church?

A. In her perpetual triumph in the world to come, joined to her bridegroom Christ Jesus, in joy that shall never have an end; a taste of which joy is in some sort made manifest unto us: in chapters xxi. xxii.

Q. But what shall become of the enemies of the Church?

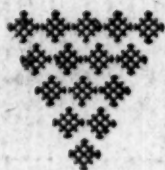
A. They shall have their portion in the Lake that burneth with fire and brimstone, which is the second death, ch. xxi. 8.

Q. How

Q. How many kinds of death are there incident to man ?

A. Two ; the first, which is a separation of the soul from the body, and of this kind of death all sorts of people must taste, as well the godly as ungodly ; and the second, which is a separation of the soul and body from the presence of God for ever, to remain in darkness ; and this is the death that the wicked only must die.

F I N I S.



Q. How were limbs of man and of beast made?

A. Two: the first, which is a separation of the soul from the body, and of the kind of truth of four of people must tell as well as the body as man; and the second, which is a separation of the soul and body from the presence of God for ever to remain in darkness; and this is the death that the world only can die.

FINIS.



